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SCS #1258

Robert Woodrow

25-6-

Thomas F. Torrance

This volume has been the
property of
Sir Robert Gordon of Auloch
1580-1661, and of
Robert Weddow. Jr. ?
J. K. Harrison

SCS #1258



*Omnibus intentant nervis extinguere verbi
Lampada; succurrat nī pia vestra manus:
Prevailing Prelats strive to quench our Light,
Except your sacred power quash their might.*

Argut in
Ps. prop. 112.
2. 5.

*Quoties hominibus praeſſe deſidero,
Toties Deo meo preire contendo.
Dum licet, iniuſto ſubtrahē colla iugo?*

Spreta cado.



*Sic spreta Elanguent humani cuncta cerobri;
Vt stabilis fugiant fœdera firma Dei:*

The tottering Prelats, with their trumpry all,
Shall moulder dōwne, like Elder from the wall.

*Si ad divinę traditionis caput,
Et originem revertamur, cessat
Omnis error humanus.*

*Gyprian ad
pimp.*

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T O

The right Honourable & High Court of
PARLIAMENT.

Right Honorable and High Senators

Such hath beene the care and industrie of that Panacæan or cure-all Court of Parliament, that to give instructions to it were to teach an eagle ^{also to flye} to flye, or a Dolphin to swimme yet such ^{as did not}.

bath beene the gracious disposition of the golden head, & loving affection of that silver body representative, that they have bent their eares to the grievances of the lowest members, especially if they were grieved with the grievances either of Church or commonwealth, That greate Statesman Plato would have a Senate chearefully and lovingly to intertaine the motion of the meaneſt ſubieſt, for the good of the commonwealth. ^{De legibus Dial. 6.} A wise generall of a ſeild deſpiſeth not the advice of the meaneſt ſouldier in matters of greateſt waight. The Gracians uſed to lay theire deſperately diſeaſed by the
A high

AN EPISTLE TO THE HIGH

high way-side, that everie passenger might deliver what he know or heard to be good for such a disease, sinne & judgment (the diseases of our state) are not hid but open to the eye of everie passenger. As the greate Physitian said of nature distempered, that it is all but one sickness: so our disframed, & distempered state, from head to foote is all but one sore. In this case she complaineth as though there were none to succour her. Is it nothing to all you that passe by? Behold & see my sorrowes, &c. Not to mourne with and for our mother were unnaturall, & all that wee can doe is to mourne for her (yea would to God we could doe that as wee should, our state-medicines are meerely empyricall; but your Honours being the methodicall physicians of our state can make a right use of them. Wee reade that marvailous cures have beene done by Empyricall medicines, especially in desperate cures. To your Honours wee present one, not of our owne invention, but of an ancient and soveraigne *Probatum est*: such a one as never yet fayled (as wee conceive) it wanteth nothing, but giving out of the physitians hand. That golden apothegme of our gracious Soveraigne, that all is in action, is the very best theame for your meditation and ground, and motive for your heroicke accomplishments. The Laconicke

πευρα μὲν brevity of Kings speeches, as Homer said of Menelaus
ἀλλὰ μάλα is very acute and full of matter, and so they would
λᾶ λι- have themselves understood. For a word is enough from
χέει.

COVRT OF PARLIAMENT.

the wise and to the wise: As God hath set you forth (right Honourable) for this greate worke of reformation; so your choyce and place requireth you to bee men of activitie, as the Spirit speaketh, that is inwardly and outwardly compleate with prudence, prowesse, valour and diligence. Gen. 47. 6. Exod. 18. 21. If Pharaoh would have such heardsmen; what neede standeth our Abimelech of such shepherdes for the sheepe of his people, & such sheapheard you must bee indeede. Your honours knowe that consultation, yea or humiliation can doe no good without reall (and in some things cradicating reformation) Joshua did well to pray, but hee must up & doe. When Moses & Aaron are prayinge, Joshua must be smitinge of Amalecke. What danger the state is in by sinne within us, judgment upon vs, and over vs, evill men amonge vs, and the wrath of God against vs, is better knowne to your honours then wee can expresse. But wee may be bold to say of religion, & state, as David said of himselfe, there is but a step betwene them & death. In this agonie of death with teares & groanes wee cry to you right Honourable, save us, or wee perish. Let not the tall stature of the Anakims; nor the combination of the Edomites, nor the counsells of Abitophells; nor the proude lookes & bigge wordes of Amaziabs deterre you, or deteyne you. Let not the overtopping growth of the sonnes of Zerviah

1 Sam. 10.
3.

Exo. 11. 17

AN EPISTLE TO THE HIGH

ſword of juſtice upon his thigh, and doe execution according to deſert Feare not, have not I commanded you (ſaith our King) Be couragious & be valiant, yea the God of Iſrael hath bid you doe it. Make way then for religion and righteouſnes, by removall of all ungodlynes and unrighteouſnes, and God will be with you, Wee neede not tell you of the Romane Patriots, or the Athenian Kings; who were willinge to dye that the glorie of their nation might live. Iacob will ſend his beloved ſonne to Egypt in caſe of neceſſitie, and if hee be robbed, let him be robbed. So Heſter will interpoſe her ſelfe for her Countrey, and if ſhe periſh ſhe periſheth: As that man (ſaith the Oratour) is worthy all contempt that would rather ſave himſelfe then the ſhip wherein hee is, and all that are with him So hee is an unworthy man that preferreth his owne particular ſafetye to the ſaveinge of the common weale: But there is no ſuch danger: Let the righteous be as bold as Lyons and the wicked will flye when none perſueth them.

Gen 41.14

Vt contem
nendus &c
Tul.
Lib. 4.
ad Heren.

Prov. 28.1

Hos 13.13

Fenny-Bitters in their hollowe canes make a terrible noyſe to the amazement of thoſe that are not acquainted with their ſpirits; but they dare not looke valour in the face; nor hold up their head in the aſſembly of the juſte Vice is ever a coward where vertue is in place: Only this wee intreate your honours, that you would not be like Ephraim, of whom the Lord complayneth as of an

un-

COVRT OF PARLIAMENT.

Unwise sonne; because hee staied too long in the place of the birth; that is, hee was too long in resolving without reall performance. Bee you eyes, eares, and hands to our Sovereigne, as your place authorizeth; & bee by you shall scattter the wicked, & bring the wheele over them: I be fire of Gods wrath is already broke in upon us, and if the fuell of sinne, and especially our domineering nationall sinne be not removed; the wrath of God will never cease till it hath consumed us from being a nation to himselfe. Should not every one (unlesse hee be a viper) bring some water to quench this fire: Behold right Honourable wee bring one Buckett full taken out of the Christalline sea and silver streames of divine and humane Lawes (as wee conceive) a medicinable and quenching water. Water unapplied cannot quench the fyre: Some waters increase the fire as cyly, sulphurious & pitchie waters. An unproportionable mixture maketh the fire the fiercer. Lastlie, it is no time to fling water when all is consumed to ashes. Wee intreate leave therefore (right Honourable) to importune you againe and againe to ply the pure waters from the higher places; bar and abandon all the pitchie waters of the Tabilonish Lake, which are ignis fomentum, the very life and spirit of the fire. There be many artificiall fireflingers, whose fire is more

ἀρετον
μεν υἱ

Plin. L. 2. 105.

πυρόβω-
λα.

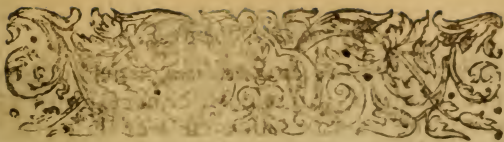
AN EPISTLE TO THE HIGH

ardent in the waters, consuming ships, bridges, and all
upon the waters. Take heed of these; and fling water
enough: and let not that proverbe of delay be verified
in your honours, *aquam infundere in cineres*; to cast
water upon the ashes. Wee intreate your Honours, to
represent to your selves by imagination, that fire were
kindled at home in your houses, you lookinge on (which
fire could not but consume state, wives and children, if
it were not quenched, and that betime) how would you
bestirre you? how much more should you hasten to save
Syon from being consumed: For Zions sake wee cannot
hold our peace, wee cannot but complaine as the chil-
dren doe to their Parents. Pharaohes servants are
very homely with their Kinge, to sett Gods people free,
Exod. 10. 7 When they were all like to perish. Knowest thou not yet
that Egypt is destroyed? how much more may wee your
Honours servantes complaine to you of our desperate
condition, better knowne then thought on. Hence alsoe
your Honours may be pleased to observe how faithfull
and plaine you should be with his royall Majestie both
in the discoverie, and the remedie of the eminent and
imminent destruction. What may be found amisse in
this poore frame; either for manner or matter, wee hum-
bly crave pardon; as for freedome of speech (wherein
wee would not wronge any) wee hope your Honours
will impute it to the present danger: For who will not
cry (if hee can doe no more) when his mother is like to
be murthered before his eyes?

*And I looked, and there was none to helpe; and I wondered
that there was none to uphold. Esa. 63. 1.*

*But those mine enemies, which would not I should raigne
over them, bring them hither, and slay them before
me. Luc. 19. 27.*

————— **Vnum vos poscimus omnes.**



The Epistle to the Reader.

Ell affectioned Reader :

W If ever soundnesse of minde, and sincere uprightnesse of heart were to be manifested for the Lord; now is the time especially, because this is the *adulterous, &* Mat. 8. 58
infull generation, that the Spirit speaketh off; which is come to such a hight of impiety, iniquity, and prophaneesse, that by sinne it stareth heaven in the face, & dasheth Gods people out of countenance, that they may be ashamed of the Gospell : we doe not reade of greater persecution, higher indignitie and indemnitie done uppn Gods people, in any nation professing the Gospell, than in this our Iland; especially since the death of Queene Elizabeth; witnesse, the silencing, fining, excommunicating, and casting out of the Ministerie; yea the pining of some of them, and sundry good people to death, whose blood we must know cryerh
et for revenge; for *precious in the sight of the Lord, is the death of his Saints* : yea in some measure we have already payed for it; for how much Britan-blood hath the Lord sould for no price, within this ten yeares? and what for all our paines, meanes, and losses, but the highest dishonour that could be thought on? yea who

The Epistle to the Reader.

knowes yet what a deep *Aceldama*, or field of blood, our Land may be, if that blood be not expiated ; but who is the main Impulsive cause of these evils of sinne, and judgement ? Even those *men of bloods*, the Prelacie, as we have proved, whose dignitie (as the late King hath it in the preface of his Basilicon) *smelleth vildlie of Popelike pride* ; yea they are a main part of him ; *bone of his bone, and flesh of his flesh*. Against this Hierarchie we do not commence, but renew our suite, for the recovery of the *Keyes of Christ*, and the *veyle of his spouse* : In the prosecution whereoff we intreat the help of all that love the Lord : First agree with God, by reforming at home ; and then looke upon them, as they are clearly convinced, to be enemies to God, and the State ; and so *hate them with a perfect hatred*, be not ashamed of *Christ and his Word* ; that is, of standing for the Priviledges of his Kingdome, no, not among an *adulterous, & sinfull generation* ; that is, when Christs *enemies* are in their *ruff*, lest Christ be ashamed of you. As for their swelling pride, feare it not. There are *more with vs, then against vs.* : yea it is enough, that the *Lord of Hostes* is against them.

We may say truely of them, as an ancient said of the Prelates of his time : *Omnibus terrori, amantur a nullo* : they are a terror to all, and loved by none, except by such as stand too nigh them in a contiguitie of profit, Poperie, or Prophaness ; these indeed cannot see ; because they will not see.

The Epistle to the Reader.

As for their traditions, whereby they support themselves, they are branches of the same root, condemned by the Word, Councils, Fathers ; by all ancient, and modern, Orthodox writers : yea, and by the Positions of the Papists. But it is enough, (as D. Whittaker observeth) : *quod a Christo damnantur* : that they are condemned by Christ. The matter is of no lesse weight then the *Kingdome of Christ* ; in the suppressing , or advancing whereoff, standeth the ruine, or reviving of our Kingdomes : and therefore we commend it to your serious consideration : we have endeavoured to clear Christs title , and the truth of the Positions from the *Word* especiallie ; as for other testimonies, let them have their owne weight : by that *Intire Word* , as the Psalmist speaketh , and for it, we doe contend , Ps. 19. 8. For it hath in it self *ἡ ἀσφαλὲς* , Luc. 1. 4. That infallible certaintie , which is *θεόπνευτος καὶ αὐτόπιστος* , by divine inspiration, and onely of it self to be beleaved : Though in regard of our danger we have used freedome of speech , we neither hate their persons , nor envie their pomp, but we wish their conversion, and safetie of the State.

If in stead of entertaynment, or of a legall tryall, they turne againe , to teare this treatise , and trouble the maintayners of it , let them take heed, for by this truth heer maintayned , they shall one day be judged : if they should also go about , to incense the Kings Majestie with a prejudicate opinion of this juste APPEAL , we hope it shall

CONTR. I.
q. 6. p. 483

The Epistle to the Reader.

shall plead for it self (our infirmities excused.) That in uprightnesse of conscience we could not doe him better service : yea we are confident, if all that love the Lord (especiallie men of place) will do their part, we shall have our King, as an *Angell of God* in this particular: though Rome must fall by the sword, yet the word must both instruct Princes, that *Babell* cā no other wise be healed, & also inarm them for her ruine. We thought the volume should have been farre lesser then it is, and therefore we made no chapters, nor Index; but considering the subject, it required both longer time, and a greater volume ; An other edition may come forth in better order. Censure not a part, before ye have perused the whole, because diverse parts of the the same matter, have their diverse places in severall *Positions*. Part not with a good title, though it be incumbered. Labour hard, by prayer, and practise, that God may have his honour; the King his right; and the Enemies of both their desert ; and the *Lord will dwell among vs.* It is not our intent in this treatise, to dispute at large every particular propounded and proved; for the subject would not suffer it; the volume would have beene too large ; and the truth of diverse particulars, is already vendicated by whole volumes, from all gainsayers : But if any list to be contentions in contradicting any point asserted, and proved, either directlie, or by consequence ; we shall be readie at all times by Gods assistance further to make it good.



A

DECADE OF

GRIEVANCES;

*Presented and proved to the right Honourable
and High Court of*

PARLIAMENT;

Against

*The Hierarchie, or Government of the Lord Bishoppes
and their dependent Offices, by a multitude of such as
are sensible of the ruine of religion, the sinking of the
state, and of the plots and insultations of enemies
against both.*

Right Honourable and High Senators,
you are not unacquainted, howe the aff-
righting and turmoyling troubles of the
heart speake in the faces of all true hear-
ted subiects, expressed often by their
sighes and groanes, and also vented by
their patheticall complaints; the *moving cause* whereof Deut 32.
is 35.

is our *Calamitie*, partlie alreadye seized, & partlie *making hast* (as it is further threatned) to seize upon us. But to our shame and confusion of faces, wee must confesse, that of the provokinge cause of this calamity (namely sinne) wee are nothing so senceible as wee should be; Or if wee complaine of sinne, yet wee find not out that *Asheroth* or maine nationall sinne, which is the *Conjunct* or immediate working cause of all the evill that is upon us. When a bodye politiqe is runne all into one festered sore of sin & one benumbing bruise of *iudgment*, then the universall and painefull distemper taketh awaye the discerning faculcie of the *Master sore* that hath bred and fed all the rest, which indeede must eyther be sought out and removed, (as the principall cause) or it will never prove a cure. *Though the wrath of God be revealed against all ungodlines and unrighteousnes*, yet for some one capitall sinne, especially the Lord

Rom. i. 18. departeth from a state, & turneth it upside downe. This

Hos. 4. 17. might be instanced *in Israell joyning himselfe unto his Idolls, which made the Lord unto him as a moth, and unto the howse of Iuda as rottenesse*. This principall Israel

5. 12. understood, when he sought againe & againe; & found out the cause *why he fell before Benjamin*. The same course tooke *Ioshua* in humbling himselfe, to find out *Achan*, and the *excommunicate* thing. He might have found out, and also removed manie other sinnes, yet if he had not found out the *thing of the curse*, he might have mourned his heart out, before he had prevayled with the Lord against the enemye. Howe to find out our *Achan, or golden wedge and Babilonish garment*, hoc opus, &c. For it is not obvious to every man. Yea this

Judg. 20. Spirit

Spirit is neyther found out nor cast out , but *by fasting and prayer*. Yet woefull experience, the common schoolmaster hath formerlie discovered to the *Chariots and Horsemen of Israell*, & now doth discover this verye same to be the verye chiefe cause of our Calamitie that wee pitch upon. Wee doe not seclude our owne sinnes, nor others sinnes , for manie sinnes, and manie indite-ments are against us; bnt this is the *Master sinne* (as wee conceive.) And that upon this ground, (that the capitall sinne of a nation is not the highest sinne , abounding in the highest measure, (against which there is *any lawe established*;) but that is the maine & *Master sinne*, which is *established by a lawe*. And this is that *framing of mischief by a lawe* , that the Prophet speaketh of , called in an other place, *the Comandement of man* establishing sinne : Now give us leave (right Ho:) to demād, what sin is *estab-lished by a lawe* in this cōmon weale, but the Hierarchie & their *acoutrements*? And therefore we verilie beleewe by the grievances following, offer to demonstrate that the *Hierarchie* and their *household stufte*, is the *capitall sinne* and maine cause *why all this evill is come upon vs.*

Pl. 94. 20.
Hol. 5. 11.

I.

First, may it please your Honours to take notice, *that* 1. Position
the calling of the Hierarchie, their dependent Offices and Ceremonies , whereby they subsist are all unlawfull and Antichristian.

II.

2. Position **T**He Hierarchicall government cannot consist in a nation with soundnes of doctrine, sinceritie of Gods worship, holines of life, the glorious power of *Christ's* government, nor with the prosperitie and *safetie* of the common wealth.

III.

3. Position **T**He present hierarchie are not ashamed, to beare the multitude in hand, that their calling is *jure divino*. But they dare not but confesse, when they are put to it, that their calling is a part of the Kings prerogative. So that they put upon God what he abhorreth, and will hold of the King when they can doe no other.

IV.

4. Position **T**hey abuse manie wayes that power from the King, by changing, adding & taking away at their pleasure, to the greivous vexation of the subiect, the dishonouring of his Majestie, and the making of the Lawes of none effect.

V.

5. Position **T**He priviledges of the Lawes and the Hierarchicall goverment cannot consist together.

VI.

THe loyaltie of obedience to the Kings Majestie & 6. Position
his lawes, cannot possible stand with the obe-
dience to the Hierarchie.

VII.

ALL the unparelled changes, bloudye troubles, de- 7. Position
vastations, desolations, persecutions of the truerh,
from forraines or domestickes, since the yeare of our
Lord 600. Arising in this Kingdome; and all the good
interrupted or hindred, hath had one or more of the
Hierarchie, as principall causes of them.

VIII.

ALL the fearefull evils of sinne & judgement, for 8. Position
the present raiging among us, and threatened
against us, (to omitt the blacke desolation of our
sister Churches) wee conceive to be *the bir.h of the
wombe and the nurslings of the breasts of the Hierarchie.*

IX.

IF the Hierarchie be not removed, and the *scepter* of 9. Position
Christs government, namely *Discipline*, advanced to
its place, there can be no healing of our sore, no taking
up of our controversie with God. Yea our desolations,
by his rarest judgments, are like to be the astonish-
ment of all nations. Lastlie,

X.

10. Posi-
tion.

Lastlie; right Honourable, if you strike at this roote of the *Hierarchie*, removing that *Asteroth* or *grand Idoll*, and erect the puritie of Christs ordinances, wee are confident that there shall be a ceassing from *exorbitant sinnes*, a removeall of judgment, a recoverye of Gods favour, a repaying of the breaches of the church and common wealth, a redeeming of the Honour of the state, a dashing of *Babells bratts against the stones*. Yea this shall remove the *wicked from the Throne*, strike a terror and astonishment to the hearts of all forreigne and domesticke foes. In a word, God will goe *forth with us*, and smite our enemies. Yea a glorious prosperitie shall rest upon Zion, King, state and commonwealth.

THus having laid downe a decade of evils, arising as so manie *corroding vlcers* out of the bodye of the *Hierarchie*, wee come to some prooffe of the particulars, as they lye in order; and that as punctually and brieflie as wee can.

I. Position proved.

1. **A**Nd first, to the first, namelye, *that the Hierarchie, their dependent offices and ceremonies are Antichristian*. For making way for the proofe of this point wee are to consider with the learned both auncient & moderne what state of government Christ hath appointed

red in his Church and what kind of governours hee hath chosen to governe the same. For the former they tell us from the word, that the Church in respect of her policie and outward government appointed her by Christ, is not a Monarchie like unto the Kingdomes and Dominions of temporall Princes, as that of the Assyrians, Persians, or the like, in and over which certaine men as Princes have and exercise Sovereigne authoritie, but in regard of the choice of governours, by common consent it is a free commonaltie, and in respect of the governours so chosen and governing according to Gods appointment it is an Aristocracie, as Athens, Venice, or the like, as this is the judgment of the learned, so it is cleere from the prescript of Christ. Mat. 18. 17, and from the continued practise of the government of Christs Church, till (as the learned true-lic affirme) it came to bee oppressed with tyrannie. As for the latter viz. the governours, they were & should be such Bishops as God ordained together with ruling Elders, which Bishops (as the Scripture proclaimeth, & the Orthodox learned beleve) are no other than Ministers or teaching Elders witnes *1 Tim.* 3. 1, compared with *Tit.* 1. 3, and 7. vers. which truth is not onelie maintained by the Orthodox ancient, as Augustin, Hierom: & Ambros: but also by Papists, as Hug-Cardinal-Anselm. Lumbard-Cusan Iohan: Parisiens. and others, who hould this distinction to bee but *jure positivo*, & that it is not of Gods appointment, both Canon Law & civill Law do witnes. Thence it was decreed and maintained by ancient councill from the Word. *Act.* 15, that all Ministers should have voices in

Vires Dial.
20. 21.
Dana.
Lubertus.
Imius.
Chamierus.
Satchiv.
Whittak.

In 1 Tim. 3.
Tit. 1.
Act. 20.

Lib. 4.
Dist. 24.

Gratian
Dist. 95.
Duaren. de
sacris ecc.
Minist. c. 7.
Sed. 9.

coun-

Gentiles
exam. Con-
cil. Trident.
P. 216.

council both *deliberative & decisive* Carthag. Can. 34, 35, alledging also Nice Calcedon and others.

Lastlie, our learnedest of later times have given full evidence to the pointe, witnes D. Raynolds in his letter to Sir Francis Knowls, wherein he proves sufficientlie that God never made, nor doth the scripture witness anie such distinction, but that Bishop and Minister were all one: taxing and disproving D. Banc. for holding the contrarie. The very same trueth was concluded by D. Holland, the Kings Professor in Oxford. At the act Iuly the 9. 1608. *Quod Episcopus non sit ordo distinctus a presbiteriatus, eoque superior jure divino.* That a Bishop is no distinct order from a Minister, nor superiour to him by divin institution. The self same did Bbs. Book. Cranmer & Latimer testify to H. the 8. It is true that some servile and shameles Papists to flatter the Pope, as some amongst us to flatter Prelats do averre the superiotie of Bishops, taxing the ancient that hold the contrarie of heresie, with Acrius. Instant one Michael Medina cited by Bellarmin. But the whole current of divine & humane testimonies are against them. Having layd this foundation to come punctuallie to the proof.

De sacrov.
hom. orig.
Lib. 1. c. 5.

Mat. 21.
24. 25.

It is sufficient prooffe, of the unlawfulness of their calling, that it is not, *from above*, as the warrant of both ordinances and Ministrie must be. Otherwise the Lord threateneth to destroy them. Mat. 15. 13. Where by *the plant not of Gods planting*, may be understood all persons, callings & tradirions not appointed and approved of by God (for so the ancient expound it.) The calling of

of

of *Aaron*, a type of *Christ*, is not onely thus approved Hebr. 5. 4. But also *Christ* himselfe putteth his calling upon this point of tryall; *I come in my fathers name, and ye receive me not; If another shall come in his owne name, him will ye receive.* Which wordes, sundrye of the *Fathers* applye to the comming of *Antichrist*; for he and his, came indeede in *their owne name.* Ioh. 5. 43.
Aug. Ep. 6.

2. Where the Spirit recounteth by name, all the sorts of Ministry, ordinary and extraordinarye of his owne appointment Eph. 4. 11. there is not one word of such a *Lording Ministry*, which the Spirit would not have concealed, but undoubtedly sett them out with al their titles and prerogatives, if there had beene any such superior offices of his appointment and approving.

Is it a like thing that God who appointed the Temple & Tabernacle, should be so punctuall in everie particular of his service vnder the law, and that he would conceale his more especiall officers and their offices vnder the Gospell? would he remember the *barrs* of the *Arcke* and passe by the *Pillars* of his *Church*? would he appoint the least *Pins* of the house and forgett the *Maister builders*? would hee there mention the *snuffers* of the *Lights*, and here passe by the *great Lights* themselves? Or would hee there remember the besoms and ashpans, and here not once mention *Bishoppes* and *Archbishoppes* this were *το μικρον ὁραει καὶ τα μεγαλα παρωραν.* To look to smal things and overlook the great things. Is it true that a silly ignorant woman tells us in the Gospell *that* Io. 4. 25.
when the Messia cometh hee would tell us all things?

And yet he speaketh never one word of his speciall offices, sure these can not agree.

3. From the same place of the Ephes. it will appeare that such Bishops and their dependances are superfluous. Therefore they should haue no place in Gods house. The consequent is cleere because there is a necessarie use of everie thing that hath anie use in Gods house.

Ambros. ad
uicell.

Nihil tam necessarium quàm cognoscere quid sibi sit necessarium, There is nothing so necessarie (saith a father) as to know what is necessarie or of use. Now that there is no use of them it is cleared thus.

Those officers without the which the Church of God is fully built up and brought to compleate perfection of unity, are not of anie use in Godshouse.

But without the function of Lord Bishops, Archbishops &c. the Church of God is fully built up and brought to compleat perfection of vnity, witnes Ephe. 4, 11, 12, 13.

Therefore L. Bishops Archbishops &c. are of no use in Gods Church.

The learned have used rhe same argument against rhe Pope, the Church of God being builte up and persited without him, therefore hee should not bee.

The argumēt is everie way as good against these Bishops and everie such Officer in Gods house, without the which his house is compleat, as against the Pope, for it cannot be said of those Bishops as our Lord said of the Asse : *The Lord hath need of them.*

Mat. 21. 3.

The

The same argument holds against the Ceremonies, yea as a knob, a wen, or any superfluous bonch of flesh, being no mēber doth not onely overburthen the body, but also disfigureth the feature, yea killeth the body at length except it be cut; so these Bishops be the knobs & wens and bunchie popish flesh which beareth down, deformeth & deadeith the bodie of the Church, that ther is no cure (as we conceive) but cutting off. If any object that there be necessarie Officers in Gods house, as Deacons and Elders, which are not named in that forequoted place of the Ephesians, it may be easilie answered, that the Apostle there onelie intends to make a perfect enumeration of such as labour in the word, for the perfecting of his Church.

Further if men may ad ministeries to those whom God hath appoihted, then may they take away such ministeries as God hath appointed, for both of these belong to one and the self-same authoritie,

But men may not take away such ministeries as God hath appointed. Therefore they must not adde such as he hath not appointed.

As we have hitherto proved in general the calling of the Bishops to be unlawfull, so we come now to prove directlie their calling and their dependancies to be Antichristian.

These Governours are justlie called Antichristian *Argum. 2.* who are assistant to the Pope in his universall government.

But Bishops, Archbishops, Chancelers, &c. are assistants to the Pope in his universall government.

Therefore Bishops, Archbishops, Chancelers, &c. are justlie called Antichristian.

Def. p. 13. The *major Proposition* is D. Downams, for the minor, let their practise speake. For after the same manner & by the same Ministers do they Lord it and tyrannize over Diocees and Provinces in his Majesties Dominions, as other Popish Prelates do in other dominions: By the same reason that one is over a Dioceffe, an other over a Province, the third may be over all.

Argum. 2. 2. They arrogate to themselves solie and whollie the ordination of Ministers.

In these two D. Willet putteth a maine differēce betwixt Protestants & Papists. First (saith he) that their Bishops are over Ministers as Princes of the Clergie. 2. They take the right of consecrating or giving of orders wholly and soly to themselves.

Synop. cons. 43. Let all men speake if our Bishops do not this to an hair, and are they not by consequent Antichristian Bishops? For the further proof of this point we could bring a full Iury of judicious learned and Godlie witnesses.

Artic. 10. M. Wickliff a man well in seen the mystery of iniquitie, reckoned Lord Bishops for one of the 12 Disciples of Antichrist.

For the which Pighius writes a treatise against him, affirming this to be the main controversie betwixt the Waldenses, Wickliffe and him.

The same doctrine was maintained by Iohn Husse & Hierom of Prage.

Luther

Luther called this Lordship, *plaine tyrannie*, averring Tom. 2. Pag. 324. further that Diocesan Bishops were constituted by the *very authoritie of Sathan*.

M. Bullinger calls the superiority of Bishops *no better* Decad. 5. Sec. 47. *than tyrannie*, affirming truelie that the Apostles themselves exercised no such tyrānie. To this may be joyned M. Hooper, M. Lambert, M. Bradford, glorious martyrs. M. Bale in the Revel. speaking of the brood of Antichrist, counteth the Lord Bishops Antichristian usurpers, the *Office*, (saith he) *of Diocesan Bishops are usurped offices, and not appointed by the Holy Ghost, nor once mentioned in the Scriptures.*

Now if anie Patron of the Prelacie Post of all these testimonies to the Prelacie in the time of Poperie. In Re. c. 1. c. 17.3. 1. Let them know that overlording Prelacie, sitting in the Temple of God is Popish Prelacie. 2. The whole current of forequoted testimonies striketh at all Diocesan Provinciaall or Oecumenicall Prelacie, as an usurped office, because not appointed by the Holy Ghost. The extent of the challenge must be as large as the reason of the challenge. If they bee not from the Holy Ghost they are usurped Offices. But for the further clearing of this, let M. Gualter be heard, who taxing & disproving the usurped Offices of Lord Bishops in Poperie, he applyeth it to ours, who *though they glory in the name of the Gospell, and would be counted reformers of the Church by thrusting out Popish Bishops & Monkes out of their usurped possessions, yet do they not restore the Churches due, taken tyrannously from her, but at their pleasure administer the same things, which in times past the Monkes and Bishops* In A. 1. *did.* Cyprian holds the verie title of an Archbishop

or Superior Bishop, in whomsoever a presumptuous thing.

Lastlie, the Papists bring in the maintainers of Prelacie for a shire, as supporters of their usurped primacie. The Protestants (saith the Rhemists) *otherwise denying the perheminencie of Peter; yet to uphold the Archbishops, they avouch it against the Puritanes.* Hence appeareth the trueth of that assertion, when the Prelacie disputeth against the Puritanes, they use the Popish arguments, but when they dispute against the Pope, they use Puritanes arguments, & thus they use the trueth as
 106. 21. 17
 Exod. 4. 3. Moses used the rod, whilst it was a rod, Moses could hold it in his hand, but when it became a *Serpent*, he fled from it, so they can use the rod out of Sion the word of trueth against the open adversarie (though implicitlie they beat themselves therewith) but when the trueth beginneth to sting, they cannot endure it, & were it not that the cunning Iesuite loves not to touch this string too much (tho now & then he doth) least by theevs reckoning upon this point true men should come to their goods. We are perswaded they should beat the Prelates out of their trenches, & themselves out of the field, but they know that they both stand & fall upon the same ground, and a Kingdome *divided against it selfe cannot stand.*

f. Argum.

Cal. in Ep.
ad Tit. 6. 1.
v. 1.

In Phillip. 2
v. 7.

They ingrosse that name unto themselves which is due to all good Ministers; which as the learned observe is a perverting of the language of the *Holy Ghost*, yea a point of prophane or heathenish boldnes from this (saith Beza) *beganne the devill to lay the foundation of tyrannye in the Church of God.* In the forehead
 of

of this name beganne that *mysterie of iniquitie* to be ingraven, namely, that unknowne name PAPA; The various etymologie whereof, wee will not nowe insist on.

4. *They lord it over Gods heritage* with an intollerable Tyrannie directly condemned by that unchangeable Canon of our saviour Christ, *The Kings of the gentils exercise lordship over them &c. but ye shall not bee so: but let the greatest among you be as the least.* In which words three things be condemned in ministers, superiority, lordly rule, and titles of Lordship.

4. Argum.
1 Pet. 5. 1.

Luk 22. 24
25. 26.
Mat. 20. 25

The Iesuites confesse that that affected superiority is condemned in the disciples. Yea the very thoughts (say they) of superiority.

Now all these things forbidden by our saviour concur in making up that mishapen Monster of the Hierarchie. This interdiction of superiority is renewed by the Apostle Peter (upon whom his Lord foreknew that that man of Sinne would build his forged and usurped superiority) neither *as being Lords over Gods heritage &c.* In which place the former ambitious or tyrannous Lordship is not onely forbidden (as the Prelates would have it) but all manner of superiority, as the scope of the spirit, context, and very wordes prove. In a word their evasions from the true meaning of these places are the very same with the forgeries of the Iesuites, wherein they crosse both themselves and the truth. As for that power given by Christ to the Church they have nothing to do with it, as is cleare from the text and by the exposition of both ancient and mo-

1 Pet. 5. 3.

Mat. 18. 18

derne

derne writers: yea by some of their owne, as Bellarm. applyeth it to the Pope, so they to themselves but against all ground and reason.

John. 6.

Canon. 8.

5. They will not with Christ putt their calling upon tryall of the word but by the contrary putt the *Anathema* upon such as dare presume to call their calling into question.

25. Eius-
dem. cap. 15

Bancroft.
Spot. mod.

6. They have the same, Titles, power preheminence, offices and Courts, that the papall prelacie had, (settinge onely the supremacie of the pope aside) Ergo Antichristian: witnesse that act of Henry 8. assigning them all whatsoever they had of the Pope (the supremacie reserved to himselfe) for which our Prelats have given the name of *Pope* and *Papissa* to our Princes. *At una via prohibitum, &c. That which is forbidden one way ought not to be admitted another way.*

Act. 1. 4.
Hebr. 13. 20
Act. 3. 15.

7. And lastly they arrogate to themselves, (we may well say blasphemously) these titles which are onely proper to Christe, namely *the cheife shepheard or Archbishopp, great sheapheard or Archleader?* which titles the Apostles, durst not take vnto themselves, Ergo Antichristian. As for their defence from Counterfait Clement, or Paganish *Archflamins*, it is stufte not worthy your Honours audience to conclude the prooffe of this position, let Iohn Baptist speake, where haveing denyed himself, to the Pharises to be either Christ, Elias, or that Prophet, hath this reply, *Why Baptisest thou then?* inferring that he must either confirme his calling, to be of God, or not to meddle with the ordinance, neither had the Argument beene good if Iohn Baptist might have

been

been of some other function then of Gods appointment, and therefore he confirmeth his extraordinary calling from *the word*, Thus it is cleare as the Sunne shines that their calling is *Antichristian*.

For to the Kingdome of Christ, it belongeth not, as we have shewed, to the civill Kingdome it can not belong, for it will be counted Ecclesiasticall, to a strange Paganish or Machomitan government it cannot be referred, because it is begun and maintained among those that professe Christ, & under a colour of Christs government it must sit in the Temple of God, and since it is not of God, to what body or Regiment doth it belong but to that government, whereof the Sunne of perdition is the head? let us then as hath beene sayd receive with the Gospell such governmēt as Christ hath appointed in his Gospell, then have we fully and completely whatsoever belongeth to the Kingdome of the Gospell, without any L. Bishops & their Officers, which could not be true if the Hierarchie belongeth to the Kingdome of Christ. As for the ceremonies as none can deny them; so themselves do grant them to be Popish, *which is pleased them to retayne* upon as good grounds as themselves do stand. Finally, this Position is impreguably proved by the learned. I have beene the more succinct in the proof of this evill, because the learned have bene so large in it, yet it is the ground of all the rest, and enough to cashier them.

*Pres. Com:
book.
Mr. Carr.
Rep. to
D. Whit.
Rep. to D. D
by M. Banes.
Dioc. tryall
Park. Polit.
Ecc. and
others.*

As for their arguments obiections & answers, they are the very same with the Papists, & are the same way dissolved; onely we will discover one snare, wherein they take a multitude of deluded people. What (say

D

they

they) will you have no order in the Church ; shall all be alike? Shall wee not have governours and some head-powers amongst Ministers to remove *Schisme* and to keepe peace in the Church? And for this they presse *Hierome* his words; *Let some head be ordayned for removall of Schisme.* For answer. 1. Shall man be wiser then God? or shall the way and device of foolish man bring more peace to Gods howse then the way of the *all-wise God*? 2. Graunt that this course would bring in a *Laodicean* peace to the Church (because the Devill wil be quiet when his Officers beare sway;) yet it is an execreable peace, and (as one sayth) worse then manie contentions that is *without trueth.*

3. If there be such necessitie of one Lord Bishop over a Diocesse, and one Matropolitane over a whole Province, for the keeping of peace and unity in the Church or Churches of one *nation*; is there not the like necessitie for keeping of peace and unitie & avoyding of Schisme in the whole church, that there should be one Arch-B. over the Churches of Christendome?

4. And lastlie, to answer the point directlie; we plead *quod nō sit verū*: they make people beleieve a lye, that by this ecclesiasticall Monarchie of the Church, it is kept in order peace & unity; and that therby Schism is avoyded; the cōtrary whereof is true. For this hath been the maine cause of discord and disuniō of the Church, yea the Fountaine and welspring of most horrible schism & dānable heresie, as is to be seene at lardge in the Decretalls and is witnessed by manie of the learned Worthies, & fully proved by too much woefull experience both of times past, and of our present condition. Wee will

Decret.

will shutt up the point with that pregnant and pertinent testimony of *Musculus*. If *Hierome* (saith he) had seene as much as they that succeeded him, he would, never have concluded that one amongst the Ministry, should have been above the rest, because it was not, brought in by God to take away Schisme as was pretended, but brought in by Sathan to wast & to destroy, the former Ministry that fed the flocke. With which, wee may joyne that evidence of learned Whitakers; *Episcopacie* (saith he) *was invented by men as a remedye against sinne, which remedye manie wise & holy men have judged to be worse then the disease it selfe, and so it hath proved by woefull experience.* But of this particular more afterward.

*Loc. Con.
C. de Mi-
nist. v. b.*

2. Position proved.

SECOND Position, namely, that *this Antichristian government cannot consist with soundnes of Doctrine, &c.* It is too too manifest from reason and experience; for,

1. Can that goverment which is opposite to the Gospell of Christ (as it hath beene proved) endure the sound Doctrine of the Gospell?

No more then darkenes, can endure light, or fore eyes can endure the Sunne. As a polished glasse, and pure water, representeth the filth and deformitie of the face; so the puritie and power of the Word of God maketh the *Monkish* deformitie of the *Hierarchy* so to reflect upon it selfe, that she will needs breake the glasse, and trouble the Water that representeth her, and therefore she loves to fish in troubled Waters. A reve-

rend worthie(as any lived in our time)being demanded
an argument,*ab utili* to confirme the government of
Christ in his Church; made answer, that *this our Nation*
under the government of Antichrist for some 53 yeares,
had abounded with heresies and schismes , to the eating
out of the heart of the word , Where our neighbour
nation, governed by the scepter of Christ, for the space of
40 & odd yeares, was cleare of all schismes & heresies.
Wee will deliver it in the Authors owne wordes :

*Epigramma pro presbiterio contra
Episcopatum.*

S*Cotos lustra decem rexit sacer ordo senatus ,*
Absq̃ nota hæreseos, schismatis absq̃ nota.
Et delata fera extersit vestigia dira,
Cui nomen triplex senio dinumerat.
Anglia præsulibus recta est septennia septem,
Hæresibusq̃ frequens, schismatibusq̃ frequens,
Atque impressa fera servat vestigia dira,
Cui nomen triplex senio dinumerat.
Et dubitamus adhuc sacrum auctorare senatum,
Exauctorato præsulis imperio.

CHrists sacred scepter fiftye yeares had swayed
The Scotts, without rent schisme or hæresie;
No reliqt there of that fowle beast displayed,
Whose numerall name is with *three sixes* made :
But England governd fiftie yeares and three
By Prelates, swarmes with hæresies and schismes;
The great beasts reliqts hatefull solæcismes

In Gods true worship by her are retaynd,
The number of whose name, (as hath been said,) *Three sixes make 666.* is by them thus maintaynd,
Why put wee not Imperious Prelates downe,
And sett Christs sacred Senate in its roome?

2. As for *Lawes and government*, how can the government of an usurping enimie consist with the Lawes and government of a lawfull, & native King.

3. For *holynes of life*, nothing so odious nor so much persecuted, as that by the Hierarchie, and that both by mockery & reall persecution. So that he that *abstaineth from the common course of the world*, maketh his life a prey, and he that *walketh with God* is too precise.

4. By breaking the barre of Discipline, *they set open the gate of impietie*. As for their pretended Discipline, the remedie is worse than the disease, for by it the godly are vexed, & the wicked strengthened.

5. And lastly, *for the safety of state*, how should the state be safe, where Christ is iustled out of his government, and his enemies raigne in his stead? It is the true observation of a worthy Patriott *ubi silent leges Christi &c.* Where the Lawes of Christ beare not sway, the Lawes of the Land can do no good. A Kingdome devided against it selfe cannot stand. When Christ standeth at the dore and knocketh, and *Antichrist beareth sway within*, the Lord will turne his rejoycing to do them good, unto a rejoycing to do them evill. May it please your Honours to take further notice that this government is against the safetie of the state in these particulars.

1. It supporteth the hopes, of the *Pope* of *Rome* for his reentry, for so long as his Officers and household furniture remaineth, so long will he *plead possession*. And hence hath beene the treasons, and overturning plotts by the Popes against the royall persons of our Princes, and standing of our state for the space of 68 yeares.

2. This strengtheneth the hands, and warmeth the hearts of the Papists amongst us, ready upon all occasions to take part with the *Pope* & his Ministers.

3. This being the storehouse of superstitious trinketts, as Ceremonies, Fasts, Feasts, and such like; these be meate & drinke to strengthen the *Papists*, and *Cordials to comfort* them.

4. The Hierarchie do disgrace (to the Papists great joy) the sincere sorte of people, which are the Walls of the Land. As for the Papists and Hierarchie, they agree pretty well: for the former do counsell, and the latter executeth such designs against Gods people, witnesse *Dolmans Watchword*. *The quodlibets*, *Spalato his second manifesto*, Doct. Caryes Apologie, and the Prelats practise.

5. They nullify the lawes which are the soveraigne safeguard of the common-weale, as shall be farther manifested.

6. And lastly, they beate the watchmen from the walls or vail them so upon the walls, that howe can the city be safe?

IN the next place we come to prove the position by experience. And

1 For *unsoundnes of doctrine*, our ordinary practise proclaimeth it, witnesse our schoole commences, sermons in Court, city, and country: abuseing the Word, and revileing his Majesties best subjects, also printed books by authority, and that from no small ones being the verie streames of Popery, Arminianisme and such *Pelagian* stuffe, with the particulars whereof (being so many and manifest) we neede not trouble your Honours.

2. As for the *pollution of Gods worship*, and *profanenesse of life*, they cry to the verie heavens, it is true that the doore of the ordinances (not being close shutte, but upon the hinges) Christ commeth in to manie, but what is this to the universall profanenes, which is a pattern to all other nations, and the shame of our owne, and although Christ stand yet at the doore, when he hath sealed his owne, he will be gone, as for the glorie of Christs government there is none at all.

To conclude the point, of *safety* by an instance from the contrary; be pleased to take notice of the Nether Lands, which could never have been rid of the Spanish tyrannie, nor stood so long in prosperitie safely, if they had not casheired the Bishops, as *Method.* for *Geneva* let *Bodine* speake (no Puritane sure) yet *Hist.* he commendeth them much, not for wealth, and greatnes, but for vertue *peace* and *Godlynes*, which he ascribeth to the power of Discipline, whereunto they attayned by abandoning Bishops; shewing further the divine force of Discipline, in bridling the
lusts

lusts and countermanding the vices of men , which all the Lawes and judgments of men were not able to effect. And so we come to the third point to be proved.

3. Position proved.

They beare the Multitude in hand that they are jure divino, yet they are forced to confesse that their calling is a part of the Kings prerogative.

It is truly affirmed in that supplication Anno 1609. That the Prelats have no Warrant, either for the nature of their offices or qualitie of their proceedings from the Lord Iesus, neither was it maintained by any of their faction till they grew weary of houlding *in capite* , and then they turned their tenure into *Socage* quitting themselves of *Knights-service*. In this plea *D. Downam* shewed himself more rash than wise to appeare. For he is not onelie cast over the barre by the booke of God , by the Jury of the learned , by the most judicious judges and lawes of the Land: but also by the verdict of his fellow Bishops and his owne confession. So that in scanning of this particular it shall evidently appeare , that their calling is opposite to Gods trueth , to our Sovereigne Lord the King, they crosse his wholesome lawes, with forreigne jurisdictions , and they are at contradictory opposition amongst themselves.

D. Bridge.
Defenc. of
Eccel. govern-
ment. Pag.
319. and
320.
B. Whit.
Def. in pref.
of 4th bi.

1. For the first, they oppose the trueth of God in affirming without shame or feare, that their calling is *jure divino*, when it is nothing lesse, since there is not one jote of all the word of God for it, as hath beene pro-

proved) but asmuch against it as against anie one thing, which the cheifest of them cannot choose but confesse, and so in this, they have confessed the truth untill of later times, yea their *Maister peece* and many arguments evinceth this, which they take from the continuation of their calling from 300. yeares after Christ, and not before which as they cannot prove, so the challenge proveth clearly that *they are not of God*: but opposite to his truth, yea a learned man, and a better B. thē anie now, tells us plainly, *that from the year 607. the Church began to be ruled by Bishops which government (saith he) was especially devised and invented by the Monkes.* Bale scrip. Brit. Cent. I. 37. which indeed is true; for till this age, every particular Church was governed by the Bishops Elders and Deacons of the same; witnesse the authors of the Cent. Mag. Cent. 6. 7. Col. 591. & although some before this were titular bishops yet their superiority the Church would not beare, witnesse our English Synod an. 674. Synod Harford.

2. They are opposite to the King and his Lawes, in affirming their calling to be *jure divino*, because by his Lawes they are said to be a part of his prerogative, from whom all their power *intensive* and *extensive* is conveyed to them (though this cannot warrant them) Witnesse the petition to the Queene, and judicious Beza in his Epist. to Grindoll Bishop of London, which is worthy the reading. But to the point the rescript of Edw. the 6. cited by *Sādgers* run-

De schism.
Anglic. lib. 2
pag. 227.

neth on this manner *Edward. Dei gratia &c. To Thomas Arch-B. of Cant. &c. Since from the King all power and jurisdiction proceedeth &c. We give thee power within thy Dioceſſe, to give orders &c. by theſe preſents to endure at our pleaſure.* So in the firſt yeare of the ſaid Edward the ſixt it is enacted, that they ſhould exerciſe no jurisdiction in their Dioceſſe, nor ſend out writts but in the Kings name, and under the Kings ſeale, which ſtatute was abrogated in the firſt yeare of Queene Mary, and reeſta bliſhed by Qu. Eliz. & in the firſt of King Iames. So that by the continued tranſgreſſion of this law, your Honours know that they and their Offices, are all over head and eares in a *Præmunire*; of which a Biſhop in Edward the ſixt his time was convicted and ſubmitted himſelf to the Kings mercy.

Def. of his
Sermon.

Reſut. p. 92

Lib. 2. c. 7.

p. 118. 119

820. &

c. 12. ibid.

Bilſon de

Gub. Eccl.

cap. 15

Page 402.

Page 403.

3. They are devided amongſt themſelves in this particular point: D. Downame not knowing how to ſhift the matter, pitched at laſt upon this, that it is *jure Apoſtolico*, but not *juris divini*. M. Francis Maſon, in his great book upon this ſubieſt, dedicated to the Arch-biſhop, and publiſhed by authoritie, affirmeth plainly and peremptorily, that *they derive their Episcopall authoritie from the Pope*. The ſame doth the ſuppliants averre to the King p. 9. Whence your Hon^s. may be pleaſed to obſerve, how this eſta bliſheth forraigne power, contrary to that act of Parliament 1. Eliz. 1. Doctor Bilſon B. of Wincheſter affirmeth otherwiſe, terming it plainly *principis prerogativam*, the Kings prerogative. In the maintenance whereof his very heart ſqandereth, *if there be any fault ſaith he, let it be laid*

laid upon the Magistrate, and not upon the B^s. Where we may observe, what a cup of could comfort they afford Kings for maintaining of them.

For further testimonie of truth, we might cite a cloud of learned witnesses both in the divine and humane lawes, as Hussie, Luther, Wickliffe, Zwinglius, Latimer, Cranmer, *Reformatio legum Eccl. tit. de divin. offic.* D. Fulke & Whiraker in their answers to the Papists using the same arguments for the Hierarchie.

It is the scope of St. Ed. Cook in his report *de jure Ecc.* to prove that the functiō of the L. Bishops & their jurisdiction exercised is from the Kings prerogative, who may & doth grant to Lord Bishops *that Ecclesiasticall power*, which they now exercise and also may take it from them at his pleasure. The self same truth both by ancient and later Prelats is avouched: witness the the judgment of the Clergie in the dayes of Hen. 8. expressed in a treatise intituled the institution of a *Christian man*. This was the judgment of the state in the time of K. Edward 6. and Elizab. To this also giveth witness Arch-Bishop Whitgift and B. Hooper, yea D. Downham himself could not deny it, being pressed by that statute of a Parliament held at Carlile 26. Edw. 1. Hence first the untruth of the said Doctors assertion may evidently appeare. *That Episcopall government is perpetually necessarie, not onely for the wel-being, but also for the being of a visible Church.* 2. It discovers their derogating from the King: their injurie to his lawes: and their Tyrannie against his subjects in committing men to prison for denying their authoritie to be immediatlie from God.

Fol. 8.

Præfac.
p. 2.
Page 133.

Page 95.

Pet. Snavis
Hister
Concil. Tri-
dent Lib. 7.
Page 687.
and 688.

To conclude, this very Question *de jure divino* was debated in the Trent. Counsell, where they were like to go together by the eares for it. *Lanetius* (generall of the Iesuits) held every particular Prelate *jure Canonico* to be meerely from the Popes authoritie, by which he might remove them at his pleasure, in an other sence then *M. Mason*.

The Bishop of *Paris* opposed this as a new devised trick, and broached by *Cajetan* for a Cardinals hatt, which to his shame the *Sorbonists* oppose, houlding it as true in the *Hypothesis*, namely, if they be true Officers of Christs Church, they must be *jure divino*.

To conclude the point, you see (right Honourable) how they would rest on many pillers, but their maine Supporter is the Pope. If to this that hath been said, they answer that the summe of all these things hath been fully answered, we reply, if their imprisoning, persecuting and banishing of the Lords worthies had been of no more force than their answers, their cause had fallen long ago. Further, what answer hath *M. Bucer*, *Bucanus*, *Parker* the *Damascen* Altar and others received?

Lastlie, what Honour or rather disgrace have they gained by their answers and replyes, let the works of *B. Whitgift*, *B. Downham*, & *B. Morton*, *B. Lindsey*, & *B. Spotswood* speake. To close up all, we desire in all modesty, that they will bring their callings and evidences to the standard of divine truth, and by comparing matter with matter, and reason with reason, let the truth cary it. And so much for prooffe of the third Position.

4. Position proved.

THeir manifold and manifest abusing of the Kings authority, by changing, adding, and taking away at their pleasure &c. Appareth in theis particulars.

1. In the point of subscription urged. *Canon. 36. 37.* It is to be scene what heavy things are pressed upon the Conscience of every one that entreth upon any ministeriall function, namely *That nothing conteyned in the publique leiturgie, the booke of ordination, or the Articles of Religion in number. 39.* Is contrary to the word of God. Yea that every thing contayned in every one of the aforesaid Articles, is agreeable to the word of God. And this he must doe, adding every expression that may avoyd ambiguitie. And in like manner they must subscribe to the two bookes of *Humilies*. Now what grosse, absurd (if wee say not) blasphemous vntruthes all theis 5 bookes are stuffed with, wee neede not to demonstrate, since by a judicious and true inquiry they are made more then manifest. Especially the service booke; which they cannot deny to be raked out of three Romishe channells; Namely the *Brviary* out of which the common prayers are taken, out of the *Rituall* or *booke of Rites* the Administration of the Sacraments, buryall, matrimony, visitation of the sicke are taken. And out of the *Massie booke* are the consecration of the Lords supper, Collects, Gospells and Epistles. As for the booke of Ordination of Arch-bishops, Bishops, Ministers &c. it is out of the *Romane Pontificall*.
Now

Now from this prescript forme of Leiturgie , the Minister must not go a jote, nor use any other in the appointed service: Witnesse *Canon*. 38. which is not indeed according to the mynde of the *Prince* , nor meaning of the Law. It is a wonder to see, what adding, changing, and taking away , is in that Leiturgie. To which *English Masse* (for so his late Majestie called it) it is not the intent of the law, that the Ministers should subscribe, witnes that statute. 1. *Eli. Cap.* 2. bynding them to use such prayers and order of administration of the Sacraments, as are contained in that booke, authorised by Parliament in the 5. and 6. yeares of *Edward*. 6. with the alteration or addition of some lessons, and *none other or otherwise*. Againe the Law requireth no subscription , but barely to the Articles of Religion ; which onely *concerne the confession of true Christian faith, and the doctrine of the Sacraments* , witnesse the very words of the *Satute* 13. *Eli. Cap.* 12. which Statute is not yet abrogated nor contradicted. So that to the matter of Ceremony and of Church government, subscription is not by the law required. Further it is well knowne to judicious men now living, that it was not her Maj^s. mynd, nor the meaning of the law to presse these things upon the consciences of her truly professing subj^s; But the intent was only to bring Papists & Popishly affected to a Church conformitie, condescending to retayne some Popish passages, till reformation might be more fully made. Vpon which grounds the Honourable Court of Parliament would never have any bound to it, seeing the things not only controverted , but also reiectd by whole reformed Chur-

Churches. But we see the Prelats require subscription to all the aforesaid books ; Yea least vexation enough should be wanting to Gods people they have hatched out of their own brains, *An hundred & fiftie laws*, called *the Canons*, as we may thinke in a pishemmitatiō of the he Psalmes of David , whereunto though they exact not subscription, yet they tye men strictly , and afflict hem greivously, both in purse & person for not obeying of them : which is a malapert countermanding of his Majesties laws, and a haynous oppression of his subjects , witnesse that *Statute of Henry the 8. forbidding* 15. H. 8.
any man to make or exercise laws or Church orders, Cap. 19.
repugnant to the laws of the Realme. But many of those Canons and visitation Articles (to which they force men to sweare) are repugnant to the laws. By his your Honours do see and very well know that the laws are made of none effect (and that to the best of his Majesties subjects) which may yet be further intanced by divers particulars.

1. It was the desire of sundry Min^s. to subscribe *secundū formā statuti*, according to the form of the statute. 13. *El.* 12; But they were not admitted. 2. Of that good law of Appeale from the Prelacy to the Chancery (inacted by Henry 8; or rather renewed and continued by all our professing Princes) the greived and wronged subjects through the daunting pride of the Prelats) can have idle or no benefitte , witnesse 98. Canon. thwarting the law of God , nature, & nations, & the law of the Land. 3. By vertue of the law no subject shall be put from his freehold, but by the verdict of 12. men: witnesse *the great Charter of England* , which often and
15. H. 8.
1. E. 12.
Mag. Chan.
Cap. 29.
again

again hath bene confirmed by divers other statute as 42. Edward. 3. c. 3. and making void by strong inforcements all such Statutes as might crosse or contradict the same. But ministets are thrust from their benefices by the bare and peremptorie command of the Bishops. The iniquitie & crueltie of this their course was laid to heart by the States in Parliament Anno. 1610. who inacted against it in effect as followeth; *Where the Canons would charge body good and Lands of the subiect, that charge shall be of no force except it were confirmed by act of Parliament.* 4. Where by the law of the Land no free man should (but upon lawfull proceeding and just ground) be imprisoned the Prelats against the laws and libertie of the State and Priviledge of the Subject, erect prisons, and commit men thereto at their pleasure, if they will not breake the Laws. As for instance in taking of the oath *ex officio*, which is (as shall be shewed) against all laws of Heaven and Earth. This trick of imprisonment (as *Choppinus* saith) was taken up by *Pope Eugenius* the second, Anno 824. And as one saith well *it came out of the tayle of the Dragon.* A punishment not becomming a Minister of the Gospell to impose

De sacr. Potest. lib. 2. pag. 243.

This tyranny rather then law had its first original in England (as the lawes record, and learned of the land witnesse) from that statute 2, *Henry 4. Cap. 15* whereby authority was given to the prelates and their Ordinaries to imprison and fyne the subject and to presse the lawlesse oath upon them. This statute was procured by the prelates for suppressing of the professors of the Gospell, witnesse the title

in the record, *petitio cleri contra hereticos*, and was passed as is shewed without the consent of the commons, witnesse the record of the statute, yea our learned in discovering the iniquity and bloudthirsty cruelty of this law tell us, that it wanted not onely the consent of the commons, but they wonderfully repined at it. But as evill means must ever establish an evil purchase, the King was forced by their importunity to lay the necks of his best subjects under the feet of the bloddie beast, of which more hereafter. But the state at length laying to heart the abundance of christian blood that had been shed by this *blooddie law* (for so it is called) and observing the judgment of God that had ensued on this bloodshed upon the State, as afterward shall be made plain) with vnanimous and full consent made voyd and revoked that statute of imprisoning and the oath *ex officio*, leaving not the least impression of any such power to the *Ordinary*, because it was against the Law of God, the Honour of the King, the law of the Land, the nature of Ecclesiasticke jurisdiction, and the right of the Subject.

Ex Rotul.
Parliamenti
Anno 2.
Henr. 4.

It is true that in the 1. and 2. of Philip and Marie, a statute was framed according to that formerly revoked statute of Henry. 4. But first it doth acknowledge that the Church had no power of imprisoning but onely the power of the keyes.

2. They inacted this that by fiery and bloody courses they might supplant the Gospell, whereof the people being mindfull and exceeding sensible in that Parliament of the 1. Elizabeth requested the

state to repeale, and make voyd that statute of Henr. 4. concerning imprisoning, and *the selfe-accusing oath*, which the state did grant and established in expresse words before the annexing of the right of Ecclesiasticke jurisdiction to the Crowne, *repealing, making utterlie void, and of none effect all and every brancke, articles, clauses and sentences in the said statute, from the last day of that Parliament.* So that we see the imprisoning, fineing, and pressing of the oath by the high Commission, hangeth not onely upon that bloudy act for defence of Popery, repealed by the statute laws of the Land, but is also directly against that very act of Parliament or statute from which their commission is founded, as shall be more clearely demonstrated in an other place. But this sufficiently sheweth how egregiouslie they abuse the Kings authoritie, and wrong the subject notwithstanding of all this.

It is a wonder that *B. Whitgift* will side with *Pighius* against *Marcilius Patavinus* (in fetching a ground from *Peters* killing of *Ananias & Saphira*) for their imprisoning of men; might they not aswell warrant the killing of them, for they kill many of them: For that act of *Peters* was not done (as the learned answer well) by an ordinary power, but by that extraordinary power, which the Apostle calleth *δυναμις*, and otherwise *a Rod*, that is an extraordinary *punitive power* by the vertue of miracles.

1 Cor. 12.
4. 29.

5. And lastly, they inforce the Lawes of the Land that are for the subject, against the very best subjects, namely, such as gather themselves together, to humble their soules for the sinnes of the times, for the safetie
of

of *Sion* , and the deliverance of the common weale. Against such it is most true, *there is no Law*. But these men will either *have one or make one against them*, namely, they must be charged with *Conventicles*, where as they are neither such people as are meant in the statute; nor doth that law intend *to them* any molestation; but rather preservation , as well as the preservation of the Prince and State from the dangerous conventious and riotous assemblies of plotting Papists. If the interpretation of the *Law* depend upon the mynde of the law-giver (as indeed it doth) with what faces can men turne the law against the innocent for the guiltie ? May not & doe not the Papists meete & plott mischeefe against the Church and State, without the Tenth part of this molestation ? Yes it is too too true , but it is no new thing for them , and the Prelats to *Lapp it up*: Yet is it not a wonder, why they should hate and oppose so much that which is the preservation of the Church & State. Good reasons may be given why they doe so : But of them afterward. To have the *Doves* thus beaten and the *Ravens & Pye-Maggotts* to prey upon the State, what blessing can it bring from God, what Honour to the King, what credite to the Laws, what high esteeme to the Parliament, what comfort to the people ? And so to the fifth greivance.

3. Position proved.

THe priviledges of the Laws, and the Hierarchicall government cannot consist together.

18 19. H. 11.
6. H. 62.

The Laws of the Land (as hath been often sayd) are *the inheritance of the subject.*

But these Prelats practises, and forged or inforced Laws are *αντινομικα* or quite opposite to our Laws, as hath been formerly proved.

How can the libertie of a loyall subject, and the unjust restraint of the same consist together? How can the disclayming of Sovereaign power, and the imbracing and obeying of it stand together? How can the subscription to the Articles of Religion (which onely concerne the true Christian Faith and Doctrine of the Sacraments) and the subscription to books, contayning many things contrary to the word of God (as a number of Popish Rites and mens devises) consist together? As unnaturall heate consumeth the inbred or naturall heate and radicall moisture of the bodie; So the unnaturall Laws of the Prelats, eate up and consume the power of the Lawes of the Land. Yea their Laws are not onely worse then the Canon Laws (which are badd enough) but worse then the laws and constitutions of the very worst times of our Nation under the high command of Popery, which will appeare by the comparing of the Canons of that Counsell of Oxford houlden by *Stephen Langton* Archb. of Can. 280. yeares agoe. There it was decreed, that none should be excommunicate

communicate where the fault is not apparant, *Et non nisi Canonica monitione precedente*, unlessse they be Canonically, that is thrice admonished. But the Prelats and their Officers accompt *none apparence* at the first to be a pregnant contempt, witnesse the Oxford answer to the Petition: So that forthwith they excommunicate, yea some times they sett a day of Appearance, and excommunicate the partie before the day; And this we will avouch. There also it was decreed, *ne presumant iudices esse & actores*, That none should take upon them to be judges, actors, and accusers. But this they doe, when the judge dealeth *ex officio*. We could instance in many other of the like nature, but a tast is enough: yea doe they not exceede the height of Popery in this, that there, an Appeale was allowed to every man, to that supreme court of the man of sinne. But they oppose and hinder the just Appeale of the Kings subjects to a higher Courte, without exception. And so much for this point.

6. Position proved.

WE have now to prove, that the loyalty of obedience to the Kings Majestie and his Laws, cannot possibly stand with the obedience to the Hierarchie.

Can a man serve two Masters or obey two Lords of opposite commands? As the Heavens contayne no Sunnes but one; nor a Kingdom no Kings but one: So a people cannot obey any Laws, but such as are at one and unitie with themselves. If the Prelats practise,

and Injunctions extort or enioyne one thing , and the laws of the Land , and the good of the King require another thing opposite to that , who can obey both? Yea who can obey the Prelats , but he maketh himself *a Transgressor to the King and the Lawes* ; As for instance, it is straighly forbidden by the laws of the Land (especially by that oath of allegiance) whereunto all the Kings subjects are sworne ; either implicitlie or explicitlie) *That no forraigne power, authoritie or jurisdiction (and more particularly of the Pope of Rome) shall be established, countenanced by word, countenance, preaching , privilege, or any other Deed, under the Payne of Præmunire.* And if after conviction any person or persons thus againe offend , then he or they shall incurre the paines, forfeitures , judgments and executions , due to high treason. Now that they derive their authoritie from the Pope; carry themselves as Popelinges; have all the power (if not more then they had under the Pope ;) exercise a full Popish power over subjects in their meanes , persons and consciences ; and plead for the derivation of their Episcop. authoritie in print from the *Pope*; It is as cleare as the light. As for the chāge of supremacie, it can not make a body that is naught in it selfe, and cōtinuing the same to be good. As for their writings and Sermons against the Pope and his usurped power , it may be answered , *quid verba audiam, cum facta videam?* Their words crosse their actions. Yea, it is to be feared, that the Popes supremacie , if it could be as gainefull , would please manie of their palats better then the Kings. Since then it is thus, it may invincibly be concluded, *that a subject cannot both obey them and the Lawes.*

I. Eliz. r.
I. Jacobi R.

Fur-

Further it is enacted (as we haue shewed by act of Parliament) *That all the Prelates writts for exercise of their jurisdiction should runne (as hath bene shewed) not in their own names and with their own seales, but in the Kings name and under the Kings seale.* But they in their owne names, and with their owne seales signe ite, attach, and imprison, laying the burthen of their tirannie upon the King: if at anie time they come to be affected with the miseries of the parties, wherof they are the onelic cause. It cannot stand with the clemencie of a roiall heart to exe or imprison his loiall subjects for serving of the same God whom he serveth, and for denying obedience to the verie things that are contrarie to Gods lawes, the soveraigne power of the King and laws of the land. As it is then against all law, reason and equitie, that the subjects are thus vexed and wronged; so the serving of such writts and warrants by pursuivants, and the assistance by constables and others, is injurie to the subject, violence to the lawes, and an effront to the King. For the clearing whereof, *Simsons Case* is upon record, who was cleared by the law, because the Constable under the prelates warrant, was adjudged by law to be out of his place but of this more hereafter. And thus the point is clared, that yealding obedience to such writts or warrants consisteth not with obedience to the King and his lawes.

It is further cleared by being flatlie opposite to the Kings prerogative, that anie Courts should becept or jurisdiction exercised in his realm but in the Kings

8. Edm. 6.

25 Hen. 8.

Kings name, and by an especiall grant. Instance the Iudges Commissions of *Oier and Terminer*, and so of the rest: but the Bishops and their officers hold their Courts and exercise their jurisdictions not in the Kings name, nor by anie speciall grant, but in their owne name intruding upon his Majesties prerogative roiall, inforcing Churchwardens and Sidemen to serve as instruments against the same.

Further no subject can both obey the Kings laws: and the Prelats Courts: because they judge, or exercise jurisdiction by deputies as Chancellours Officials, Arcdeacons. This is first an intrenching upon the Kings prerogative: for none but the King can delegate or substitute a judge in his place especiallie if the place of judicature be of a high nature (as the Prelats is, if it were right) but these Prelats committ their counterfeit *Keyes* often to such *Cerberean Porters*: as shutt the gates upon Christs Freinds, and intertaine his foes.

2. This deputation is against the nature of an office of *confidence or trust* (as the Lord *Verulam* speaks verie learnedlie to this point) as it is *personally inherent*, so it must be personally discharged, & not transported to an other, as he instanceth in the office of the *Lora Chancell. of England*, or any other judge: who never made nor can make a deputie, except they have some speciall clause, contained in their original graunt; and then also it is verie doubtfull (saith he) that this is so, it is cleare from the statute of Henr. 8. by which it is provided that the Archbishop cannot take to himselfe a *suffragane* or assistant Bishop (much lesse can he depute an

infe

inferiour judge) but by the Kings especiall graunt. Now whether are not all that submitt themselves to the judicature of such courts (kept by the Prelats deputies) transgressors against the true nature of jurisdiction, observed in all other courts of the Land, and also against the Kings sole prerogative? Further whosoever giveth his body to the Prelats imprisonment or yeelds his goods to their fineing (except it be upon irresistible violence, whereby he becoms a meer passive.

1. He nullifyeth many wholesom laws, whereby it is decreed that Ecclesiasticall jurisdiction may not imprison or sett any fines upon the Kings subjects, except it be upon change of penance. Yea they loose not onely their owne Priviledge, but they quitte the inheritance of all their fellow-subjects, so far as in them lyes, and keep still in force that cursed cruell statute, extorted from Henr. 4. against the people of God, which (as we have shewed) hath beene againe and againe repealed, as unjust and intollerable. If Naboth would not yeeld his vineyard to his King, and that upon reasonable conditions, because in so doing he should have broken a statute; or if the Kings subjects stood out in the matter of *loane* that they might obey the King in keeping of his laws intyre, (for they made it appeare to all that it was not want of love or unwillingnesse to part with their money:) how far should subjects be from obeying such commands as countermand the laws, establishe an usurp'd jurisdiction, deprive the King of his loyall obedience, & the people of their right. As for the danger of resisting this usurped power, there is none *de jure*, howsoever these men of usurpation make it their

Statut. Antic. cleri. c. 1.
Fitz. H. nat. in. brev.
Fol. 51. 52.
15. Edw. 3. c. 6.

1. King. 22.

trade to afflict the Kings subjects *de facto*; but the laws which are the *Priviledge of the Subjects*, the life of the Land, and true obedience to the King, should be more precious to a true harted subject, then liberty or life it self; and what a man would doe for the defence of his life, he should doe in the defence of these. For the lawfullnesse of this defence, we produce both the Laws of the Land, and the Counsell of the learned according to the Laws. For the former, if the lawes inacted & so oftē confirmed, do inhibit all summons, assaults, attaching of the body, imprisoning or fining; but by due course of the law of the Land, then all the Prelats courses in the above-said particulars, may and must be resisted *quoad posse* (because they are not legall, but against the *great Charter*) but the former is true, therefore the latter. For further prooffe hereof, we commend unto your Honours to review these noble acts amōgst many other decreed by that high Court of Parliament Anno 1610. For this very particular as followeth.

1. *Whereas the temporall sword was never in the Prelats power till the 2. of Henr. 4. and then usurped by them without the consent of the commons (for say, they were truly Ecclesiasticall; yet it is against the Lawes of God and of the Land, that they should meddle with civill jurisdiction, therefore is an act past against it, and the oath ex officio brought in at the same time.*

2. *That statute 1. Elizab. c. 1. giving power to the Queen to constitute and make a Commission in causes Ecclesiasticall is found inconvenient, because abusing that power*

power given to one or more they wronge the subject.

3. Whereas by vertue of the statute power, onely Ecclesiasticall is graunted; yet by Letters- Patents from the King, unsoundly grounded on the words of the statute, they fine, imprison &c. which is a great grief, and a wrong to the subject.

4. Where upon deprivation by the ordinarie jurisdiction an appeale lyeth; the words of the commission exclude it. For here is no traverse, nor writt of error after judgment.

5. They bind men not onely to appeare from time to time, but also to perform what the Court shall appoint.

6. Whereas the Canons would charge body, goods, and Lands of the subject, the howse enacted against it, except it should be confirmed by act of Parliament.

These evils and greivances were seriously pondered by that Honourable assembly, and provided against by the foresaide acts, but the *Remora. Prelats & Logs* of their laying, so blocked up the way, that the said acts could not passe: and rather then they would suffer the plague-soare of their oppressing pride to be burst by the maturating cataplasmes of wholeſom laws, they made a shift to break the King and state into peeces, as they did indeed, to the no small griefe of all good subjects, to the vexation (yea almost killing) of the *two Wi-* Rev. 11.7.
nesses, the indemnifying & dishonouring of the state; for since that time what hath prospered with us, or with those whom we have ayded.

These acts your Honours knowe to be *lawd it self*, though killed in the shell by the *foot of pride*, and therefore we humbly intreat justice upon these *Legicidas* or Law-killers.

Now come we to the latter peece of evidence in the behalfe of this lawfull resistance, namely, the case avouched under the hand of learned counsell, as followeth in his owne words :

THe case is, whether the high commission of the North, have power to send a pursuivant to arrest the bodie of any man, and how farre forth the Sheriffe or other of his Majesties Officers be bound to assist them, and whether each severall Bishop having a severall commission, may (calling to him 3. or more commissioners) execute the commission.

This learning is not to be rubd upon too boldlie, yet in my opinion the high commission hath not sufficient warrant to send a pursuivant to arrest, because the statute of Magna Charta 5. 30. Nullus liber homo capiatur vel imprisonetur forbids (as I conceive) such arrests. It was Simsons case 42. Eliz. in which arrest the Constable in assisting the pursuivant was slaine, and the offender had his clergie, whereas if the

the arrest had beene lawfull, it had beene murder vide 42. Aß. p. 5. and 24. Edw. 3. Commissions Br. 3. Where a commission was granted to diverse to arrest the bodies of A. B. &c. who were standred for felonie; it was ruled to be against the law: and by the common law the bodie of any man was free from imprisonment but onely at the suit of the King.

2. The Sheriffe is wise enough to informe himself what is fitt to doe.

3. I conceive if a commission be directed to 20. or 30. of them at the least, and they sue a duplicate or severall commissions 3. of them cannot sitt in one place and 3. in another by vertue of the commission, without adjourning the commission to time and place, as one commission and not to execute it as severall commissions.

J. C.

You see how in clearing of this case the smell of *a goat* maketh this honest counsellor somewhat agueish, but such is his ingenuity, & *truth is so stronge* that the case in our conceit is well cleared.

To proceede the people also (being inforced to wait upon them) become accessarie to their sinne of disobedience. If that clause of the statute be objected, where *the King graunteth them authority in as ample manner as they had in the Popes time*: it may be answered in the first place; that that proclaimeth to the world, their *being to be Antichristian*, and their power to be forreigne; for they remaine the same for matter and forme, that they did before; supremacy onely changed. 2. Besides that generall; *nullum tempus occurrit Regi*; it is a lawe case, that generall words cannot carry away any part of the right of the Crowne: and such are these words, without any *speciall warrant* to leade them. 3. The grant is onely to rule over their *inferiour brethren* (meaning the *Ministrye*;) Which rule (by the way) is directly against Gods statuts; howsoever with the laitie (as they call them) by this statute they have nothing to doe. It was truly averred by a Prime judge of the Land, that that, which *binds all, should be assented to of all*, or by the representative body of all, but what private men do the Prelats call to their convocation howse? or what voyce or assistance have they to or in the consultations or Canons of the Prelats?

The Prelacie, taking this to consideration, procured a statute 1. Edw. 6. enabling them (as they

conceive) to keep their Courts & exercise jurisdiction; But first, that was to be done in the *Kings name*, and not in their owne.

Further, all such jurisdiction, is annexed to the Crowne 1.Eliz.1. forbidding all exercise of spirituall power and jurisdiction, without a *speciall Warrant* from the Crown, and all that doe the contrary, are declared to be intruders.

The last instance(though we might abound) is from the oathes urged by the Prelats, especially that oath *ex officio*. By the law of the Land, they are forbidden to put any to their oath, except in cases *matrimoniall* and *testamentary*, witnesse the learned and judicious lawyers of the Land.

As to the oath *ex officio*, whereby both Ministers and people are vexed and insnared, what can be said, that hath not been said against it? *Heaven and Earth is against it*; It is against the law of God; the law of the nature; the common law; the Canon law, Counsells, and imperiall statuts. Though the vilenesse of it, and the evils ensuing are sufficientlie knowne to your Honours, and to all of understanding; yet we make bold (under favour) to detect the evils of it, for our owne and others information.

First then by that royall *Law of God*, it is quite cashiered; *thou shalt sweare in judgment &c.* that is, *advisedly*. And how should a man doe that, when he knoweth not what he sweareth? Neyther can he sweare *in righteousness*, because he is forced to betray others; which rather *then an honest man should doe* (as a Father witnesseth) *he should loose his life.*

Cromptou.
182. Fitz.
de natura
brev. p. 141.
Regist.
Pag. 36.
Rassal.
Prob. 5.

1er. 4. 2.
1eb. 29. 16.

Fur-

Further, the *matter* is not of *waight*, nor of *qualitie* (for it should be *Criminall*;) not of *necessitie* (for it may be otherwise cleared;) nor maketh this oath the end of *strife*; and therefore it cannot be taken in *judgment* &c. A worthy gentlemā being pressed with an oath against himself in an other case, made answer by a pretty dilemma; *if the thing supposed to be done, be sinne, then must I not accuse my selfe; and if it be no sinne, there is no ground of an oath.*

2. It is against the law of nature registred in the *Civill law*, *Nemo tenetur prodere seipsum*; if a man must not betray another, much lesse himself.

3. The *Canon law* from the *civill law* taketh so much light, as to see and commend the equitie of the aforesaid *maxime*. Witnesse *Gratian the Canonist* in the oath of *Sixtus* the 4.

4. As for the concourse of nations, they utterlie abhorre this oath and avoid it, onely such excepted, as live under the *Beast*, groaning under the burthen of this blooddie oath: neither doe most of the *Poppish* subject themselves to it, witnesse the *State of Venice*, and the rest of *Italy* and others. A bloody oath the learned trulie call it.

5. *Without an accuser* (saith *Trajane*) *there is no place for an accusation*: for that is an evill example (saith he) and not heard of in our age.

Apud Plin.
Lib. 10.
Epist. 98.

6. How injurious it is to the lawes of the land and libertie of the subjects, *master Fuller* hath fullie discovered in the defence of his clients. The beginning of it amongst us, was from a statute of *Hen. 4.* for vexing and punishing of the *Lollards* so called being

being the true christians indeed, the urging whereof is by a Statute of H. 8. justly marked in the forehead thus : *An examination upon captious interrogatories &c.* 2. Henr. 4.
cap. 15.

Of the continuance of the oath, the Lord Verulam late Chancellor of England did utterly dislike. *It is contrary* 25. Henr. 8.
Cap. 14. (saith he) *to the laws of the Land, and custome of the Kingdome, that any man should be forced to accuse himself, especially being urged without the grounds of accusation, declared in ipso causa initio*, in the very entrance of the cause, according to the Canon; *non est a questionibus inchoandum*, they must not begin the plea with questions. Lib. 4.
Tit. 1.
L. 8. 3. This was the complaint of that holy Martyr M. Lambert, he greived to see them call for a booke upon his first appearance; as though a man should no sooner speake then sweare. Further the aforesaid nobleman averreth, that by the laws of the Land, a man is not bound to accuse himself in cases of treason. Questions and torments (saith he) be put and inflicted upon some persons, rather for safeguard of the King or state, then discovery of the Crime. In other capitall cases, no oath is offered to the delinquent, nor yet permitted to him: As for Criminall causes, not capitall, or in cases of conscience and equitie; depending in the starre Chamber and Court of Chancery; there is an oath required, but how? by laying of a bill of complaint, wherein a legall accusation is framed against the partie, beyond the which the plaintif cannot goe, nor the defendant shall be urged. But first to give an oath, and then to examine upon flying same or secrett witnesses, carryesh no show of the civill law; and is flatlie repugnant to the common Law. And thus farre that noble man. In a particular inquisition (saith Canisius) articles should be given

In speciali
inquisitione
C. e. Sum.
Int. Canon.
Lib. 4.
Titul. 19.

to the defendant to be inquired of, and the names and evidences of the Witnesses against him, permitting him to make replye for himself.

7. The imperiall statutes are cleare against it; no man is bound to give evidence against himselfe.

Confil.
Bracha.

Cens. 2.
Canon. 8.
Ambr.

1 Cor. cap. 5
1ohn 8.

Aks 23.

Math. 26.
43.

8. For Counsellis and Fathers, they are copious; Christ (saith a Father) dealt not so with *Iudas*; for, not being accused, he did not cast him out. And with that woman in the Gospell, Christ did take a legall course; Where are thine accusers? yea a Heathen judge, tooke this legall course with Paul; when thine accusers are come I will heare thee. No example for it in scripture, but that of *Caiphas*, adjuring Christ in the name of the living God: upon which *Beza* sheweth us how tyrannous and unjust such an adjuration is.

From all this, it is more then manifest, that the taking of these oathes, and more particularlie of this oath *ex officio*, cannot possible stand with obedience to the Laws. Yea, though it be guilded and sugered with these daubing and deceiving termes, so farre as it is agreeable to the law. For it is altogether (as hath beene shewed) repugnant to the Law, to offer it, or to take it. It hath so often been cast over the barre of the common law, that we thinke they should now be ashamed to offer it.

Victor. de
persequ.
Vandal.

To conclude, we may answer being pressed with it, as the Minieters of *Affrick* did in the like case; *numquid bruta irrationalia putetis nos &c.* What doe you thinke us to be savage and unreasonable Creatures, that we should sweare to a paper, not knowing what it containeth? And so much for this point.

7. Position proved.

NOW we come to the 7. grievance, where we endeavour to prove, *that of all the evils inflicted, and of all the good hindred, since Anno 600. one or more of the Hierarchie have been a principall cause.*

The prooffe of this point must be by induction of particular instances, selected from the Histories of the Kingdome; wherein we may be the breifer, because we know your Honours, (by your owne industrie and experience) to be better acquainted with your owne Histories then we can make you.

To begin with *Austine*, of whom the Papists boast, *that he is the Father of our Religion*, called by the *Lova-nists, our English Apostle*. Of his Fatherhood or Religion we have litle cause to boast, *nam habet lateri lethalis arundo; the splinters of his plantation, sticke yet in our sides.* He may be called indeede with Gregory his *M. Pater Ceremoniarum, the Father of Ceremonies*; which being sowne by him, like evill weedes they growe up with increase, and could uever to this time be rooted up. Histories relate, how upon his arrivall he erected his Masters *Coulers*, namely, the banner of the Crosse, and having seated himself, would needes put his Popish rites upon the Brittaines and Scotts (for at that time they were free from Romish Ceremonies:) But not pre-ayling with them, (though the busines were backed with a legion of fained miracles) he insinuates himself another way, by procuring a Sinode, wherein his Pope

Gulielm.
Westmou.

Gervasius
Tulbiensis de
otijs impetia-
lib.

like pride, being offensive to all, was checked and rejected of all, by which (his choller being rayfed & inflamed with desire of revenge) he threatned them with the devouring sword of the Pagan, and he was as good as his word; *nam accersit ad eadem Athelfridum*; he called that Pagan King of Northumberland, to the bloody massacre of Gods Ministers, and poore harmeles, & unarmed people. So it was not a Prophecie as some would colour it, but a bloody project; sorting very well with Romes new foundation in England. *Sanguine sanctorum, dorobornensis ecclesia primatiam obtinuit*, the Church of Canterbury saith one obtained her primacy, by shedding of the blood of the Saints, Rome is layd in blood, & must bath and swell in blood, till her owne blood be given her to drinke, yet for all this it may be said of him, with some restriction as it was said of his Master, *he was the best of that band that succeeded him*, saue a very few, whose eyes God inlightened, and whose hearts God opened to see and hate the *scarlett whoore*, of whom some did seale their hatred with their blood. This will evidently appeare if we take but a viewe, as we meane to doe, of his successors the very *Firebrands of the State*, what combinations with forraigne powers, what vassalling of the State to forraigne jurisdiction, what treasons, what tossing and banding of Kings and Crownes have they been Authors of? what civill combustions? what bloody braules among themselves? what instigation of the subjects against their Princes? what alienation of Princes hearts from their subjects? what tyranny over Kings and people? what destruction of the State, what

vexing

tearing, pinning and bloody bouchering of the Saints? what lets and impediments of all good in Church and common wealth hath growne and yet doe growe from this bitter *Roote*? yea what of all these have not their rise from it? so that it is verified of them, which is said of the Egyptian Peach tree *the branches are worse then the roote*. For neither was his pompe so gorgeous; his attendance so great, nor his furniture so glorious, neither his servants such roars, his traine so carried, nor his *lettany* so stuffed both for matter and manner with *Papish devices*, nor the ordinances of God so overlaid with the rubbish of Romish Ceremonies. So that verified is the Proverbe in an *evill generation seldom cometh the better*: yea our owne times proclaime it that *the last of the Hierarchie be the worst*. But to goe on with our prooffe, wherein we must be breife to shun tediousnes.

Theodorus the seventh from Austin in nothing naturing his name, being gotten into the *chayre*, began to play the *Rex*, or (as one saith) all his *reakes* over his brethren, placing and displacing at his pleasure, in despite of the King, such as were placed by the King; here Romes right hand begun to worke against the Kings of England; By this *Theodore* was sett a foote, the latin Service, Masses, Ceremonies, Lettenies, with all the rest of the Romish trash.

Lambright, alias *Ianbright*, the 13. from Austin fell foule of treason against *Offa* the King, upon which he translated the Sea of *Canterbury*, to *Lichfeld*, these be the pranks of the Prelates.

*Lambert
Peramb.
Pag. 133.*

In the times of the 7. Kings of the Saxons which be but the beginings of higher attempts: For when Egbert had made of all the foresaid kingdoms, one intire Monarchie, the Lord stirred up the Danes a firey, barbarous and cruell nation (after some attempts) to seaze upō the kingdō which they brought to such a slaverie, as the like was never read off: and what was the cause why God gaue them up to such a fearfull judgment? the learned tell us *for their idolatrie, and superstition, hatched and increased by the swelling prelates, whence issued all manner of profanesse*, yet in both these they came short of ours, to shutte up this centurie: may your Honours be pleased to observe what a pickle this clergie had put the State into, by that oration of king *Edgar* whom *Dunstane* that notorious jugler and forcerer by his lying dreames, and fained miracles seduced mightily, to the hurt of him and his subjects.

Now let us take a scantling of the last Centurie of *Prelacy*. from *William* the Conquerour to our times; wherein for further demonstration of our propounded greivāce, we can shew them to bee the fewell, fire, and bellowes, of all our greatest evils.

To begin with the Conquest. As the *Idolatrie and Superstition* (as hath bene shewed) of their predecessors was the cause why God gave-up this nation to the Danish cruelty, so histories witnesse together with that vision, of king *Edward* a litle before his death, how the idlenes, avarice, dissolute life, and overlording of the clergie (whence proceeded

ceeded all impietie, loosnesse, and iniquitie of the
nity) were the verie cause why God gaue the nati-
on up to the intollerable tyrannie of the Normans,
whereby lawes, liberties, houses of Nobility,
and all states and conditions were either rased, or
enslaved; and if a body may be known by the head,
at the practise of *Stigandus* and the men of his *Sea*
peak in the first place for all, who being exceeding
rich, and extreemly greedy invaded (as it is written)
the Sea of *Canterburie* by *Simone*, being both B. of *Win-*
chester and Abbot of another place: but from him to
Angfrank that conquering Prelate, for as a learned
Antiquarie saith wittily, and truly, He thought it all
reason, that he should make a Conquest of the English clergy
his Master had made a conquest of the King-
ome.

His successor *Anselme*, confirming that Doctrine
of *Devills*, against Ministers marriage, affronted the
King to his face, threatening to excommunicate him in
his owne quarrell, yea for all the Kings witt and va-
our, he made him seeke all the corners of his saddle
and iustled him from his right, for which feates of
Sivitie, the Pope honoured him highly, in giving
him to sitt at his right foote, with this *Encomie*, *In-*
cludamus hunc in orbe nostro, tanquam alterius orbis Pa-
tri; Let us inclose this man within our owne spheare, as
the Pope of an other World.

What dissention, war, and bloodshed overflowed
the Land in the time of King *Stephen*, who invaded
the Crowne contrary to his oath, given to Maude
the Empresse daughter to King *Henr. 1.* and his
owne

owne Cousin, all this was from the advise of William Corveil, Archbishop of Canterbury, being backed by the Pope, the Father of such Children, this stickelind Prelate contrary to his faith given to the said Emperesse, stole away the peoples hearts, from their Native Sovereigne, whence issued so much evill of sinne and judgment, as perjury, rapine, bloodshed, oppression, and made the Land a *Map of misery*.

Did not *Thurstone* Archb. work the King a great deal of mischief & trouble, getting the Pope to threaten the King with excommunication, if he were not admitted to the Sea of Yorke upon his owne termes And so entered, maugre the Kings resolution.

What a deale to doe made that proud Popelind *Beckett* to King Henry the second, and all the state; His cause (as his owne favorites affirme) being no better then patrocinie of murtherers, and other vile malefactors of the Clergie, whom he would not suffer (contrary to his owne edict and oath) to be tryed by the Laws of the Land, having committed (as it is recorded) in one yeare a 100. severall murthers upon the Kings subiects. To such as were arraigned of them, he took upon him to be *asslum*, or sanctuary, but as he brought himself unto diserved destruction (though the form of his executiō is not to be approved) so his pride and rebellion was *transubstantiated* by the Pope, (who can make every thing of any thing) unto an Idolatrous and blasphemous *saint-ship*. This plagued the Land worse then all the rest, for as it is treason against a King to enterrayne his rebell under the name of an Honourable and Lawfull subject, so it is high treason against

against God, to make an Idoll of a Trayter, (as Beckett was) whose name of blasphemy so resounded every where, (as one saith well) *that the name of Christ was quite forgotten.*

Come we now to William B. of Ely (the Popes Legate and Vicar , first Chancellour of England, and then Viceroy in King Richards absence) what port he kept , what tyranny he exercised over all the Kings subiects, not forbearing the Kings owne brethren, Histories make plain, in so much as one saith well, *that the Laitie found him more then a King, and the Clergie more then a Pope.* As he devoured all where he came with his great pompous traine (no fewer then a 1000. or 1600. horse) so he had undone the State, if he had not been taken off.

Let Steven Langton take the next place , whom the Pope made choice of; *ut virum strenuum* (as one saith) *such a one as would beard Kings, rob Churches, and keepe the people in slaverie* , whose entrance being resisted by King Iohn, both he and his realm were interdicted by the Pope , who enarmed the French King , with the pardon of all his sinnes , and the Crowne of England for his paines, if he would invade him in this strait.

The rest of the Popes lymbes (like traytors as they were) sided with the French King ; the Nobilitie thrunked , and the commons wavered , not knowing what to do, whereupon the King (notwithstanding his Princely and magnanimious parts) was so mated with

that miscreant and danted, partly with the feare of forraigne and domesticke foes, and partly with the jealousie of his fainting adherents, that he was forced to vassal himself, and his Kingdom at the Popes foote, wherein though the King shewed his weakenes, yet his heavy and many burdens plead hard for his excuse. And as we cannot read the story without much pitying that worthy, (though unhappy Prince) so we can not but abhorre these treacherous Prelats, and blame exceedingly the inconstancie and disloyaltie of his subjects. Hence be pleased to observe (right Honourable) *what an evill thing it is for subjects through their pusillanimitie to leave their Sovereigne in the hands of wickednes*, it maketh them often doe what they neither would nor should.

This instance of this abused and murdered King is the rather to be thought on, by reason of the French Kings resolution against the State, who unadvisedly brought him in, he resolved to destroy all the nobilitie and their howses that had taken part with him against their native Sovereigne, besides the other tyrannyes, which the French would have practised, so that we should take notice how that one brand out of the *Popes Chimney* had not onely sett on fire, but had almost consumed the Kingdom to ashes, if the Lord had not by an extraordinary discovery from a French *Vicount* on his death bed, delivered the Nation.

To come to Henry the thirds time, wherein that *bloody Bishop* (for so the story calleth him) *Peter of Winchester*, set himself, with one *Peter Rivalis*, the Kings Minion

Minion, to plott the overthrowe of the best deserving states-men yea of the King and state itself, instance his practise against the life and honour of that well deserving worthy *Hubert*, Earle of *Kent*, and Lord cheife Iustice of England, *the very sword and safeguard of his Prince*, (as one calleth him) both against forreigne and domesticke foes, yet because he could not indure the pride & treachery of the Prelats by false & forged criminations, they brought him under the Kings displeasure. By reason whereof he suffered many grievous things, and was often in danger of his life, but the good hand of God was with him in extraordinary deliverances. And at last (being rid out of the way into Wales) that the Prelats might the more freely worke, they and others their Confederates, put the King upon such evill courses, as had almost undone himself, and the State of the Kingdome.

Concerning the aforesaid Peter of Winchester, one Roger Bacon moved a pretty question to the King, *What things doe Sea-men most feare? Stormes and quicksands* (said the King) *or such like.* No (saith Bacon) *but Petrus de Rupibus, for they are the Rockes indeed that make Ship-wracke of the State.*

Edward the first also and his government, wanted not his share of hard measure from the Prelats, for (besides that universall obedience which Robert Winchelsey Archb. of Cant. yealded to the Popes Edict, against contribution to the King in his Warres) he stood out with the King upon his owne termes of reconciliation, perswading absolute obedience to the

Pope, and not to the King. Also after much intollerable tyranny exercised over the Kings people, and denying to call the King *his Lord*, in his letters, he plotted treason with sundry of the nobles, against the Kings person, intending to put him besides the Crowne, and to cast him in prison; whereof when he was accused from the Kings owne mouth, and could not deny it, he fell on his face with teares, begging pardon from the King.

In *Edward* the seconds time; the favourites had most of the domineering power in their hands, yet we read that the Bishop of Coventry was a great favourer and abetter of *Gaveston*.

As for *Edward* the third haveing great warres in hand, and standing in neede of ayde, he called a Parliament at *Yorke*, wherunto *Iohn Stratford* Archbishop of *Canterburie*, denied to come: neither would he suffer any of his Bishops, to make their appearance, & all for feare that he should not be suffered to erect his crosse; by which Popish peevish tricke and rebellious part, the King was frustrated of his ends, and the State therby endangered. It is true that this *Edward* was indeed (as he was called) *Malleus Romanorum*. Yet in his latter dayes that proud *Courtney* made litle account of him: and so disdainfully affronted his brother Duke of *Lancaster*, and the Earle of *Northumberland* (who took the defence of *Iohn Wickliffe*) that he enraged the madde people against the said noble men, so that they avenged themselves upon their houses and householdstuffe.

Thus your Honours may see in what account the
bran-

branches of the blood Royal are with bloodie & rebellious Prelats. Who will neither spare them (if they maintaine the Gospell) nor spare that good commodity, which should save our soules.

Richard the 2. was no better served by the saucie Bishop of Norweidge in levying souldiers at the charge of the subjects to fight the Popes battles (contrarie to the Kings command) he was sent for by the King, but he refused to obay, *affirming that going on & action were more necessarie, than to goe speake with the King, it might be to small purpose.*

To goe on with Henry the 4. supported & put on by these men to dethrone his master a brave Prince, but much abused.

They laid hold on the occasion the rather, because he hearkened somewhat to wickliffe and was not for Romes tooth. They first stirred up a rebellion in Ireland which the King went in person to suppress, but before his return they had stolne away the hearts of his subjects, and set them upon his subject, the Earle of Darby, neither weighing the glorious memorie of the grandfather, nor the the unrepayable desert of the princely father; but thirsting for the blood of the saints they advanced the said Earle to the crown: that by this they might both rid the King out of the way, and haue a King for ever obliged to patronize their bloodie designs against Gods people. And this they did effect. For after the death of *Richard* they incited the King and prevailed with him to enact that bloodie inquisition, which became the very shambles & butchering house of Gods people.

This

Thus the supream Magistrate (who should have beene the *breath of his people*) was for the maintenance of an Earthlie Crowne, brought to bath in the blood of his best people.

This he would never have done , were it not for pleasing of cruell Arundel Archb. of Cant. and his crew, who vowed & sware that *he would not leave one slip of Professors in this Land.*

As some of the same discent (*to their litle Land*) have said litle lesse of the Puritanes (as they call them) th'aforesaid Arundel and his shivelings, the King feared more than God and his Word ; And therefore it is an heaue yoke for Kings to be yoked with them. He saw no way in his carnal apprehension to make the Crowne sticke to him and his, but by sacrificeing the blood of Gods people to the persecutors of the saints. But for all this *his owne makers* thought to have marred him. For *Richard* Archbishop of Yorke waged warre against him , and thought to have taken both Crowne and life from him; but he mist of his purpose, and so left his head in pawne.

From the time of Henr. the 4. the Prelats (thus fleshed in the butcherie of Gods people) went on to a greater height of tyrannie , adding drunkennes to thirst.

They prevail'd with Henr. the 5. to make an unjust and mischeivous statute under pretence of treason against the servants of the most High , whom they called *Heretickes*. That statute in regard of the frame may be called *Monstruous, and blooddie* in respect of the end.

The

The preface of the statute standeth onely upon treason: the bodie of the statute runneth all on *Heresie*, ^{2. Henr. 5. cap. 7.} who list to look the statute may at the first view discern the head or root discording with the bodie, and the branches of the bodie, opposing one an other (as ordinarily wicked decrees consist of *non-sence* and *self-confusion*) for so the wise God taketh the foolish in their owne Policie: To go no further; witnesse ^{Anno 1603.} our late *Non-sence Canons* (to say no more of them.) But to the said statute a little further, the purport and end thereof, was to insnare and calumniate the Professors of truth. For it is a common maxime amongst Romish forgers, *to make the profession of the true Faith (which they call heresie) and treason to be convertible termes.*

That the Prelates were the prime movers, yea the instigators and procurers of this statute, it is clear from the matter, manner, preface, and end of the said statute: for neither could they instance anie such apparance of treason, nor did the King feare nie such treason; but onely their hatred of *Lolardy* (as they called it) and feare of the truths prevailing as the ground of it; and the thing itselfe, a toade engendred in the Bishops braines: witnesse that clause in the body of the statute, *At the instance & request of the Ordinarie &c.* but what commoditie or comfort had these two Kings from those suggestion and enforced cruelties, by these firie Bishops? surely the evill overcame the supposed good, for they by these sinister means, indeavouring to make the crown fast upon the heads of them and theirs, provoked the Lord in his blood-revenging-judgment

ment, to take of their successors *with Fishhookes.*

As for themselves, it may well be said of them, (especiallie of Henrie the 4.) that the *stormes* of their troubles, and *fires* of feares, were hotter and greater in life and death then the fires and fryings of the saincts wherein they were consumed to ashes.

This may be a good caveat to all christian Princes, not to fasten their crownes, nor to fixe their tents by the cords of the prelates counsell: for it is remarkable and observed by fundrie, *that never a King counselled nor State swayed by them, could stand or continue long in good temper or esteeme.*

Astronomers observe and experience proves; that when Orion setteth with the sunne, and the Hyades rise with him (though it be in the begining of May) such nipping frosts, sharp haile, and tempestuous storms arise, that the season seemes to be changed, and that because these starrs be of a tempestuous nature, changing the ayre, and weakening the sweet & powerfull Influence of the Sunne, which till he be ridd of their opposition cannot manifest his vigour. Iust so the malignant and tempestuous power of the *Prelacie*, doth so impede and intercept the sweet influence of a Princely temperature and disposition, that doe what he can, all is like to be undone, till he leave *Taurus* or the house of the *horned beast*, which being forsaken, all distempers vanish & his gracious clemencie moves sweetly in the *Gemini* of the Church and common-wealth. Yea we can hardly number how many States and Kings, (besides our owne nation) they have brought either very lowe, or to utter ruine.

To

To go on then with Henr. 6. Left an infant , under the age of one yeare; upon whose harmelesse head God in his accustomary iustice , laid the temporall judgment of the parents guilt. His very infancye , that Skarlett Cardinall Bishpp of *Winchester* , besprinkled with the blood of Christs Martyrs. Yea , the more blood they drunke, the more they thirsted , as appeareth by the hott and cruell persecution in that Henries raigne. But somewhat lay in their way, namely that good *Duke of Glöcester*, the Kings uncle , the very sword and shield of the King and State , whom they must of necessity have removed.

The Bishop of Winchester intended to have murdered him in the city of London, but that not taking effect, a Parliament was called at Bury , where they aimed at his head, and so they had it ; but what was the cause ? Surely nothing , (for all *St. Thomas Moores Cogging*) but onely this , he was a just man and a good Patriott, hateing the Prelats haughtines , and deceiving villanies, loving the truth, and maintaining equity.

Where first may it please your Honours to observe the mettle of the Prelats, in fetching off so quickly & so easily, not the head of a *Catelin* or *Seianus* of a *Spencer* or *Gaviston*, but of a high and nigh Prince of the blood such an one, as well might be called *Pater Patrie* , the Father of the Country.

Secondly, all men may hence observe that piety & honestie, hath beene, is, and shall be, matter enough for the Bishops to make the best fall, if they can find opportunity. But to the point this worthy mā being removed the Bishops went on with their fiery persecutions, till

the Lord sent the spirit of division upon the nation, stirring up these bloody intestine warrs betwixt the house of *Rorke & Lancaster*, wherof the like hath scarce been heard in any nation.

To omitt the particulars (as how many Princes of the blood, Nobles, Knights, Gentlemen, fell in that quarrell) In one Battle at Ferry Briggs were slaine (as men say) 30000. besides men of note. Thus the Lord in his justice made them instruments of his revenge one upon another; and who but the persecuting Prelats brought all this evill upon the Land, namely the blood of Gods people, as the provoking cause; the butchering one of another; the ruine of the King, and his race, and the shakeing of the state in peeces? That the Prelats hands were farre in this Kings miscarriage, and bloodie broyles ensuing, it is manifest by their never ceassing-desire, till the good Duke of Gloucester (the Kings protectour indeed) was cut of. For it is their genuine disposition, to endure no trustie freind to God, the King or the State.

By this both King and State were open to those long enduring, and incomparable evils, tumultuous rebellions, raised by *Cade & others*.

In which troubles one thing is remarkable, as the very finger of God, that notwithstanding this intestine bloodshed in great abundance, gave fitt opportunity to forraigne invasion; yet that all-wise and just God restrained all forraignes from parting of them, till they had fully wrought the Lords revenge, in slaughtering one another. Hence let a nation addicted to Idolatrie and other sinnes observe. That the Lord will
make

make one of them devoure an other , for a long time before he give them up to a forraigne enimie. And Zacha. xi. 6
 such a course the Lord seemeth to keep with us. But to hasten with the point from the beginning of that bloodie time , till the *two houses of Yorke & Lancaster* were united , *there was half an houre silence in Heaven.* Revel 8. 1.
 That is some small peace in the Church , partlie through the obscuritie of Professors, and partlie by the enemies working one upon an other. Notwithstanding the Prelats were still doing as they found occasion, instance the murthering of Peacocke Bishop of Chichester (as it is recorded) after his recantation.

Now to Henrie the 7. in whose time the Lord had so sooner given rest to the State, than they began to make warre upon the Saints, making the King himself an instrument, to subvert the faith of a poore Priest, by his awfull presence, and mandatorie persuations, with whom the learnedst of their Clergie could not prevaile. Immediatlie upon this they carried the miserably seduced man to the fire and burned him. Was not this a fearfull evill against God and the State , against the soule of the King, against both the soule & bodie of the partie seduced ? Was not this King (for all his great parts) much vassalled in the Honour of his Majestie, that he could not save (as we may thinke he promised) his supposed convert ?

With their fire and bloodie courses they went on, to the exceeding great trouble of the King and Kingdome, as Histories discover at large. And howsoever that King heaped up much treasure , yet quicklie after

his death it melted as snow against the Sunne.

We goe on with Henr. 8. the former part, of whose time they made an *Aceldama* or *field of blood*.

How he and all his subjects were abused and over-runne by the Prelats, as *Gardiner, Bonner, & Woolsey*, it is so obvious to everie one, and so fully laid downe in a bill of complaint, called *the beggers petition*, that it is not necessarie to be insisted upon.

There it is made plaine, that they were too strong against the King in Parliament, that no good lawes could passe against the wicked of the Land, nor no wicked law against the poore Gospellers could be stopped.

Winchester gott the King to sitt at the arraignment of holy *Lambert*, which he onelic did to humour these bloodie beasts, and to serve his owne ends.

To be breife, they made him exceedingly to transgresse, serving themselves with him, disturbing his peace, inward and outward, causing him undeservedlie to cut off his best Freindes, and trustiest servants, instance *Cromwell*, because they served God and him, against the Prelats pride and tyrannie.

As for *Queene Mary*, who set all in a flame, she had the fewell from them; that fed her distempered disposition against Gods people. What Honours and Possession, she lost, and how troublesome her State and bur-

burdensome her life was to her , it is more then evident.

But what is all this to our Bishops may some say, these were Popish Bishoppes ? For answer :

First, their doings have so farre proved the point.
 2. Ours be no other for order (as we have proved) then Popish Bishops- They are garments cut out of the very same cloth; a paire of sheeres (as we say) went but betweene them ; Onely divers hands have cut them out. And to say that our Lord Bishops with all their essentiall and integrall parts (whereof they consist) are not Popish B^s. is a contradiction *in adiecto*. They are installed after the same manner, created with the most of the same Ceremonies they are trimed up in the same trappings , they have the like attendants , the like armes and observancy, they usurp the same power and jurisdiction , and exercise the like tyranny over Ministers and people.

But for further prooffe of the point concerning their particulars, be pleased (right Honourable) to take a view of their proceedings.

To begin with *Edward the sixth* (a gracious plant, whereof our soyle was unworthy) who like an other *Iosias* setting himself with all his strength about reformation, did abhorre and forbid, *that any Masse should be permitted to his owne sister*. Further, he was desirous, not to leave a hoofe of the Romish Beast in his Kingdome , as he was taught by some of the sincerer sort.

But as he wanted Instruments to effect this good, so he was mightilie opposed in all his good designes , especially by the Prelats , which caused him out of a godlie zeale in the very anguish of his heart, to poure out his soule in teares.

Their suggestion of false feares to the King, and the seeking of their owne unlawfull standing , brought forth that revived spawne of the beast , *kneeling in receiving of the Sacrament, for the greater reverence thereto. Whereby the Papists had contentment.*

And certainly for this , and such like courses , the Lord tooke him away in wrath to this nation , that he might make the furnace of his indignation seaven times hotter against it, whereby he opened the eyes of some good men, who with remorse of heart confessed that sin of theirs against God, against the King, against holy men (resisting *Roomes Reliques*) and against themselves.

To come at last to *Queene Elizabeth* (of happie memorie) who having settled her estate, and subverted the profession of Popery, came in th'end to listen to a full reformation, whereunto she was moved (as we are credibly informed) by the Lord *Protector of Scotland*, called *the good Regent*.

As she honoured him very much and held his words and actions to be of great waight (whatsoever the mungrell Papists affirms to the contrarie) so she
gave

ave good respect to these particulars, which he laid
owne to her for grounds :

1. The unvaluable benefit of a faithfull and free
ministry.

2. The excellencie of the puritie of Gods ordi-
nance, &c.

3. The honour and happines that would attend
her Crowne and State, upon the establishment of
Christs government.

4. And lastly (though the least in esteeme, yet
of no small moment to the good of her state) she
might imploy the Prelates overfattening pastures to
various good and profitable uses, leaving the
ministry enough for their Honourable mainte-
nance. As for their glorious and lordly pomp
which was pretended much to honour a nation, it
did not so indeed; for it jostled out Gods honour
which should be dearer to Princes thē their crowns
and liues. And grant that it were some comple-
ment of true honour; yet the saving of one soule
by the preaching of a powerfull minister was of
more worth thē all the pomp & glory of the world.

To this effect was his speach, which the
Queene pondered well. But when the Prelates
understood what an office he was about, they mur-
mured exceedingly, and in revenge of that moti-
on, he had unjust aspersions cast upon him, and
at last to this day by some of their traine.

At a Parliament holden anno 13. of her Majesties
reigne, some Prelates and others were sent from
the Convocation house to exhibit to her a subsidie,
accor-

according to the custome, her Majestie spake verie graciouſlie concerning the good of Christs Church, affirming that she had heard of manie things in the Church needfull to be reformed, which if she could but come to understand, she would not give sleepe to her eies till she sett upon reformation, and would never give over till she had done it indeed; and if they, being the eies, would not reveale the truth, let the blame and blood be upon them.

But what was their answer to so worthie a motiō? even such as suited with their owne ends, seeking *more than their owne; and not that which is Christs*: like false glasses they presented her Majestie with an *Omnia bene*. And thus they proved the bane of reformation frustrating the desires of a Prince worthy of so great a work.

After that, in proceſſe of time, they caused a subtile insinuation of the disgrace of discipline to be suggested to the Queene, affirming, if discipline were sett on foot, that everie sillie fellow, or *sir Iohn* in a parish Church, might at his pleasure raile on the Queene, and also excommunicate her. Which (by the Bishops leave) is a verie calumnies, as if the government of Christ should not both knowe and use Kings better, than the government of Antichrist. But envie never spake well. In the meane time they neglected no oportunitie to persecute such godly ministers as would not conforme, and from citing, vexing, suspending, and casting them out of their free-holds, they fell to pack with some atheistical Iudges; setting them so against the good

good men, that they did not onely scoffe them, belye them and revile them, but also arraigne them and condemn them. Which when the Queene heard, it greived her soule; for she was so farre from having that high injurie put upon Gods Ministers, that she signified her mind in Parliament to the contrarie, namely *that she would not have them vexed for non-conformity.* What ever was mentioned in Parliament for the keeping of the first table, the Prelats ever crossed it. Witnesse that motion for the sanctifying of the Sabbath in the 37. Eliz. the passing whereof they hindred. So they sett themselves against that course of Sabbath-keeping and reformation of abuses, undertaken by the Magistracie of the citie of London, till at length (to their blame be it spoken) partlie through their owne indisposition to the busines, and partlie through the violence of the Prelats opposing; So high, necessarie & and acceptable a duerie, was quite given over. Since which time, we may observe, that the Lord hath smitten us in Citie and Countrey seaven times more in all conditions and affaires, so that things have prospered worse then ever they did before.

The like necessity was laid upon the Citie in the raign of Richard the second, *to take the punishment of filthines upon them, (being rather increased then curbed or restrained by the clergies courses,)* at which reformation they also grumbled.

What shall we say of the attempts of some of them (whereof some are dead, and some were lately alive) against his late Majesties succession to this Crowne, upon conceived feares and jealousy of Church reformation;

mation; witnesse the invectives of some in Sermons, & other writings; the disgracefull speeches & affronting passages & opposing practises of others against his royall persō. In so much that whē they heard he was proclaimed K. of Engl. they tore their hayre, being unable to resist, and without all hope of pardō. Yet the King (out of his his gracious clemencye with much adoe, and after much importunate mediation) was content to pardon it. Yea we make bould under your Honours favour to put this *quare*. Whether any of the Prelats for the time being, did affect his succession? Let them speake in conscience.

Come we further to consider the late Kings disposition at his first entry; for any thing we could perceiue he was well affected to the *Anti-episcopall* government (with which he was trained up from his cradle, and which by word and writ he had maintained) and promised to preserve at his comming out of *Scotland*. His good thoughts also to such reverend men as these men scornfully called *Disciplinarians*, were lively expressed in his *Basilicon Doron*. Yea can it stand with naturall reason that a King should graciously pardon his professed foes; and not affect his dearest freinds, by whom (as by secondary meanes) he was kept and preserved from his very infancie?

But for all this so soone as they had him here, and had calmed the stormy feares of *Prelat-splitting*, against the rock of his displeasure, they began to shew him all the *glory of the World*, and to forge false aecusations against the Brethren, as though they had been the *troublers of Israell*, whereby (it might be) his mind was some-

Somewhat exasperated: Yet not so, nor with such intent that the Ministers should be oppressed as they were indeed without *any judgment*; Witnesse his owne course of reasoning, with the non-conforming Ministers, seconded with commandement given, to deale with them by *reason and dispute*, and not with rigour. But how the Prelats obeyed, let the evill and base usage, the suspending, silencing, thrusting out of heir livings, so many hundred Ministers, beare witnesse to the world. It is worthy your Honours observation that in Anno 1604. and 1605. 400. Ministers were silenced suspended, or thrust out by vertue of those wicked Canons; which were not concluded by the convocation (for D. Rud opposed them by an oration) but they were the Popish *after-byrth* of B. Bancroft then B. of London; Hatched as it is verily thought in the raines of his ghuests the *Seminaries*. This was not unlike that practise of Trent, in pressing of the *Interim* upon the Germane Ministers and other Protestants, or refusall whereof they were removed, and many were banished. Yet *Harman B. of Colen* would rather *Sleydam* *Comment.* renounce his Bishops Sea, than be an Agent in it, who may stand up as a witnes against our Prelats. But what followed on this sylenceing of our Ministers even that *Master-peece* of Rome, the *gunpowder pless* brought to the very period of accomplishment. As God might in justice have punished the former evill byrth the latter (for our Kings and State have often smarted for the Prelats plaguey courses:) so if you will be pleased to looke further into the *conjunction* of these evils, you may find them both to be poysonable

fruites of the same *tree of death*. Yea happily it may probably appeare upon good inquiry, that he that was the maine agent in the former had his finger in the later.

1. For the better clearing whereof; may your Honours be pleased to enquire, whether Bishop *Bancroft*, retained not *Watson* the Priest for his owne private plotts; whom he suffered to divulge dangerous books against the State and right of the Crowne?

2. Also whether the said Bishop had not intelligence with the Popes *Nuncio* in *Venice* and the *Low Countries*? And whether *Blackwell* the Arch-Priest before his apprehension was not by the said B. protected?

3. What was the cause he posted on the silenceing of so many Ministers, to the number of 400. (as hath been shewed) immediatlie before the discovery of the gunpowder treason? After which discovery he wrote to the other Bishops, that they should not hould that course of silenceing manie at once, but that they should be silenced by one and one. For it seemes if that *grand busines of Hell* had taken effect the blame should have been laid on the *harmlesse host of Gods Ministers*, as though it had been done by *Puritanes* in revēge.

4. Let it be inquired whether one of the Popes speciall intelligencers, confessed to a seeming malecontent, that if the powder-plott had taken effect, *B. Banc.* should have been Pope, & Father *Bluet*, Cardinal of all England? Whe-

5. Whether *B. Banc.* & others his accomplices had not correspondencie with the King of Spaine?

6. It is not unworthy the inquirie what became of *Bluet*, after the discoverie of the powder-treason? It's certaine, that with *B. Banckroft* he was, but what became of him no bodie knowes.

7. Whether *B. Banc.* his intimate confederates, were not speciall maintainers of the Prelacie, opposers of the Gospell, & good Ministers of God, yea & no good freinds to the State?

8. And lastlie, may your Honours be pleased to inquire, whether some of our present Prelats, use not Iesuites in the habite of gallants, as their familiars? and whether (looking for a change) some of them ayme not to be *head*, or at least to be as nigh the *head* as they can, that they may do their M^r. the more service?

1. For evidence of this, let their Popish Positions & practises, & maintaining of them in others (of which we can give too manie instances) speak in the first place.

2. Their cruel persecution of the Ministers doth evidence the same.

3. And lastlie, their breathing out of threatenings against conscionable (tho conforming Ministers) and these they meane to make good (because they cannot endure the Gospell) except the Lord make you to the same, a place of refuge & defence they mean to root it out. If they be left to the Prelats mercie, the woe-full event will shew it to be no slander.

For 1. as hath beene shewed they cannot subsist with the continuance of a faithfull Ministrie.

2. They will provide for themselves in their kind.

3. They can do the Pope no greater service, and the Kingdome of Christ no greater injurie than in this particular.

If their places disposed them not for the Pope, they would never disarme the Kingdome of the States best forces, and the Popes greatest adversaries. Its true that there be some Prelats *Rampant* and some Prelats *Conchât*, but your Honours know they be all the *Popes Prelats*. They have divers kinds of *teeth*, but all their *teeth* bite. In a word, as hath been shewed, the members must doe for the head, and in this they doe but their kinde. Therefore if you would save both them and us, *alter the propertie from Lord Bishops to Ministers* so shall you spoyle the Pope; preserve the State, and you shall have the Honour through the world that they are your converts.

But to go on a litle further with this disease of the *Prelats evill*, especiallie against the Ministerie.

Besides the injurie done to soules, it would make an heart of stone to relent to heare related the insolencies, scofferies, outrages, revileings and barbarous cruelties by them, and theirs put upon the faithfull Ministers of God, and their poore families. Though many
suffe-

fferers in this busines be with God ; yet there be
 some alive that can both relate, and witnesse the inju-
 ries done to themselves and others, by breaking into
 their howses ; by draging themselves , Wives and
 families to prison (and that without any war-
 rant at all) the casting of them, & theirs out of doores,
 leaving them scarce a ragge of their owne Cloathes to
 cover their childrens nakednes. We humbly intreate
 your Honours , not to passe by those crying injuries,
 which you will the rather observe and be sensible of, if
 you take a view of the fearefull by-past sequells of
 those evils.

At his late Majesties entry, the Lord (fore-knowing
 how little should be done for him, and how much
 against him) sent an admonitory persuing plague, for
 great and continuance rarely matched, speaking to the
 glory of King and State , that there was some speciall
 plague to be removed ; and what other and greater,
 and more worthy the care of a King and State , then
 idolatry, in Gods worship, and Antichristian govern-
 ment? which evils increasing , (though the Lord re-
 moved the plague,) yet he hath smitten us *seven times*
more, in bodyes, states, and names, namely in the di-
 temper of the Elements, in the change of seasons , in
 the languishing, groaning and dying of the Creatures
 under the burthen of our sinnes.

And above all temporall punishments , in taking
 away our *Henry*, that *Paragon* of Princes , who should
 have been, and would have been, (if our sinnes had
 not hindered) *Malleus Episcoporum* , which worke no
 doubt

doubt with Romes ruine in England our *Great Charles*, will accomplish, if *his army of Princes*, namely you *great Senatours* act your part. Now to draw to an end of their by-past mischeifs, let the subiects take notice, what high indignity they offered to his late Maiefty, by whose perswasions, when some ministers had conformed, they used the said ministers (onely for preaching the Gospel) *seaven times worse* than before, notwithstanding the Kings command to the *contrary*. Not unlike for cruelty (for we parallell not all) to the burning of that priest perswaded by Henry the seaventh, formerly spoken of.

Since this greivance then, is made good by undeniable proofs, give us leave (right honourable) by way of dutie, and by deserved retortion, to apologise for our selves from the aspersions of the Prelates and their children, in their venomous sermons, railings, and writings; we are (say they) *seditions, tumultuous, factious, disobedient, rebellions*, in a word *the troublers of Israel*: and they would gladly *we were cut off, because we trouble them*. But give us leave in homely phrase to set the saddle on the right horse, and to tell them, *they and their fathers house, are the troublers of Israel*. Let them never tell us of tyrannizing over magistrates, by depriving them of their rights, by excommunication &c. Let them not object to us *M. Vdall & M. Cartwright &c.* as seditious fellowes, or traitours, if they had beene such, our late King would never have written his letters to Queen Elizabeth on their behalfe, as he

he verily did. Let them direct their speeches to the *Bishops of London, Ely, Winchester*, interdictors of the King, and the whole realme. Anselme against *Rufus*; Beckette excommunicating Henry the second; Langton casting away King and State; Arundell, unkinging Richard the second; In plain termes, these men were the traytors, and yet no *Presbyterian Brethren*, but *Lord Bishops*, whose brethren and successours our Prelats are.

The *Bishop of Hereford*, preaching at Oxford on the text: *Oh my head! Oh my head ake!* (as the vulgar latin hath it, 2. Kings 4. 19.) applyed it thus peremptorily against *Ed. 2. That the Kings head must of necessity be taken of.*

He might better have collected, that that which made the head ake, should have been taken off, and then he had hitt himself.

And so much for the prooffe of this point, in the latter part whereof we have been sparing of particular names in the passages of our proofes, because we love not to stigmatise any particular person, (dead or alive) since it is the evils of their callings, and not persons, which we oppose.

8. Position proved.

ALL the fearefull evils of sinne and judgement ; for the present raining amongst us, and threatned against us, &c. are from the Hierarchie, &c.

Evils (as they devide themselves) are evils of sinne, or evils of judgement. Though all evils of sinne be against God, (*for it is the transgression of the Law,*) yet sinne is either directly against God, or against man ; against the first Table, or against the second.

Now give us leave (right Honourable) for the prooffe of our point, to touch upon the particular branches of sinnes against particular precepts ; which shall demonstrate, whether they flowe not from the seas of Bishoppes.

The breaches of the first precept, we contrive into these heads, *Ignorance, Infidelitie, Atheism, Heresie, Apostacie, Internall Idolatrie, makeing a God of the Creature, hatred of God, inward and outward pride, a base Love, servile or slavish feare of the Creature, carnall securitie, stupid benumbednes, Hypocrisy, Dispaire, & Impenitencie*, with others of this nature, opposite to the severall graces, & duties of the first Commandement.

All these overflowe, and are like to drowne our Nation, neither have we time to enlarge ech of these, but the height of ech of them, cryeth to the very heavens. But whence are all these, and the growth of them, but from withholding the keyes of Christs Kingdome ? by which they will neither enter themselves,

nor suffer others to enter, doth not the palpable ignorance of many Millions in this Land, arise from the want of meanes, and removeall of Gods faithfull Ministers, placing such over people, as are not worthy to be set with the Dogges of the Flocke, forbidding Gods messengers, to deliver his message. The fearefullnes of which sinne appeareth by the witnessse of the Holy Ghost; they commaund the Prophets, saying *Prophesie not*, which the Lord accounteth a very pressure to himself in the verse following: *behold I am pressed under you, as a cart is pressed that is full of sheaves*, which is a wearying of God with sin, and God is wearied with no more then with this. To this purpose be the other places in the margine.

Amos 2. 12.

Acts 4. 18.

Ex. 5. 28.

This forbidding to preach the Gospell, is said to be *very filling up of the sinnes of the Iewes*. 1 Thes. 2. 16.

The horreur of this sinne of silencing Ministers or not subscribing, & the fearfull evils ensueing on it, is set forth in a speech of the Lower house of Parl. A°. 610. wherein they call it and that truly *a crying sinne provoking God, and most greivous to the subject*. And therefore an act past the House, that they should not subscribe any otherwise then according to that statute of 3. of Elizab. for if otherwise they should be urged the *law of the church* (as they said) & *commonweal* should jarre.

So we may instance in all the other sinnes, as *Here-ty, Schisme, instance Popery, Anabaptisme, Seperatisme, Arminianisme, & Familisme*.

Their uphoulding of Popish grounds, lawes, rites & tyranny in the Churches of England, and over the ministers and people, give the Papists more then hopes

of returning to their possessions, with the overtopping authoritie of the Pope, whose hornes keepe possession for him, keeping Christ at the doore, and pushing out the meanes, by which he should enter. For the same grounds and arguments that the former stand on, and use, are the very best armes, offensive & defensive, that the later have.

Also the Anabaptists, seeing the grosse abuse and forced interpretations of the scriptures, not onely delivered, but also pressed upon others, together with the unsound Doctrine and corruptions of Ministers, and the *Dumbe Dogges*, which be in manie places, they reject the word & other ordinances, and fall upon their owne *fantasticke revelations* and damnable fooleries.

They are also the Authors of the *Seperatists scisme*, which hath both the rise, & increase from the Prelacie, with whose superstitious corruptions the sincere people at first denyed to joyne; and so being driven from their Homes & Countries, into forraigne parts manie of them tooke up strange and unsound conclusions, which to this day they hould of the Churches & best people thereof; and duties therein performed which practise of their seperation butteth full upon the unreasonable & unsound reasoning of the Bishop in this manner:

B. Whit.
Traſt. 2.
Cap. 1.
Droisf. 2.
Pag. 81.

If discipline be so necessarie, and also unchangable, it is lawfull to seperate from such Churches, as doe not use it (say the Prelats) but Discipline is unchangably necessarie (say the Seperatists,) Ergo it is lawfull to seperate from such Churches

Churches as doe not use it.

Your Honours see clearlie, how the *B. Major*, & the *Seperatists Minor* make up an intire silogisme of *Seperatisme*.

But in the meane time they both make a false conclusion, and therefore one of the premises must be false, not the *minor*, (for discipline is both *necessarie* & *unchangable*,) Ergo the *majer*, which is a snare to the *seperatists* of the Bishops owne making. *B. Whiggist* wrote the quoted treatise, wherein he frameth the argument, before *seperatisme* was hatched, *Et atinam*, &c. *would to God* (saith a learned man) *he had never broached it*. For being a false ground, it made a great rent in the Churches; *For want of an integrall part of the whole*; or *of some essentiall part in it self* (though not of the whole) *is no sufficient ground for seperation*. All the Prelats procters ply the Reformers (as they call them) with the aforesaid insnaring Proposition, as it were with warme Cloathes. Yet we see they scalde their owne hands, for they and *Barrow* (to whom they compare us) sort better together in the argument, then we & *Barrow* doe; and therefore to charge men with seperation, because they seperate from the corruptions, is but to asperse with calummie.

As for the aforesaid argument, owne it who will, whether *Seperatists* or *Prelatists*, it is no better, yea the very same which *Novatians* and *Donatists* use in effect, against joyning with our Churches, as *M. Calvin* plainly affirmeth,

Sucke,
Loes, &
Bell.

Instituti.
Lib. 4.
Cap. 1.

2. The ſeperatiſts ſtumble at the pride, rapine, and tyrannie of the Prelates, as alſo at the intollerable ſervilitie and ſlaverie of miniſters and people; at their ungodly courſes, their illegall and cruell proceedings, by all which they are forced (for want of better *take heede*) upon the quickſands of ſeperation: and that the rather, becauſe the Prelates arguments againſt them are either poperie or priſon.

To followe with *Arminianiſme* or *blanched Popery*, *Mountique* proclaimeth with open mouth: his entertainment, testiſieth, and a great number of the Prelates themſelves profeſſe; who be the fathers and abettors of it. This more plainly appeareth, that in both the laſt Parliaments, it being earneſtly opposed by the moſt of the lower houſe and manie of the higher houſe, the Prelacie rather did befreind it (at leaſt under hand) then oppoſe it, which ſince hath maniſteſted it ſelfe by the aboundance of Patrons and pleaders for it.

Laſtly, for the *Familiſts*, they obſerve the ſwelling pride, averice, ſweareing, forſwearing and ſimonie of the Prelats. Alſo how they practiſe and proſper; by which the Familiſts do conceive, that the ſtriſt walking in the ordinances is not required in the word.

They turne all the ſcripture to allegories, and ſo they have once *the ſpirit*, & *the perfection of love*, they may do or not doe all things, as the time enjoyne or permitt, and this is their owne brood; wherewith
some

me of their filthie tongues upbraid Gods people.

We might say the like of profanesse & Atheisme, itnesse a Bishops cooke, who said all the *noblemens uses that ever he had formerlie lived in, were ranke Putrines to his Masters house.*

For apostasie, we will say no more but this: how are Episcopists, Arminians, & all manner of Sectaries increased late? Yea to our shame be it spoken: professours are owne from heat to lukewarmnes, and from that to icy-coldnes.

To shut up this particular, with a touch of that *be-murmuring* feare that runneth through the joyntes, and servateth the spirits of mē, whence is it, but frō these *hurt-like Prelats, & Prelats-Courts*? of whom we may say with the Psalmists, according to the originall, *They dant with terror sorie man.* Though more be said here (it may be) then the time & treatise can admit; yet lesse a great deale then the thing it selfe requireth.

Ps. 10. 18.
אנוש

Now we com to the 2. Cōmandment both the parts hereof, namelie, the affirmative and negative, the *relats* especiallie, transgresse, and cause to be transgressed; which shall appeare especially, by taking a short view of the sinnes forbidden, & duties commanded, herein to be breife, *all externall Idolatrie is here forbidden; all will worship; all rites and ceremonies of mans devising in Gods worship*, and further everie calling of *ministers* or *Elders* that is not appointed & approved of God.

To

To begin with the last first (because in the establishing of good and lawfull officers consisteth the supream and principall good of the Church) The calling of L. Bishops hath bene sufficiently demonstrated to be Antichristian, and consequently condemned by this commandement.

Catalog.

Test veritat.

Beza.

Hier. ad

Evag. in

Ier. c. 22.

&c.

The learned make mention of three sorts of Bishops, the first wherof they call a *divine*, or *christian Bishop*; because it hath its institution from God, being all one (as the ancient show, at large, and themselves very well know) with a *Minister* or *Elder*. This ordinance of God and practise Apostolicall continued, as the foresaid authoritie observeth, for the space of 300. yeare and upward.

After this followeth that *Humane Episcopacie* (as they term it) wherein the pride of man began to vett itself in an affected title of *superioritie*, yet without any *overlording power* over their brethren and fellow-Ministers, as doth plainly appeare by the places and cariages of the ancient Fathers, who looked not so loftily upon their *fellow-brethren*, as some of our pontificall Parsons doe upon their neighbor Ministers; yea as great difference there is betwixt them and the present Lord Bishops, as is between *Venetian Duke* and the great *Duke of Muscovie*, in which, the former hath but the bare title of *Superioritie*, and is guided and directed by the Senat, and the later doth what he will against all Law and reason. Had the Fathers (as hath been shewed from the

learned) observed the ensuing evill of this ambitious *Catol. test.*
tile, they would have hated it. This had the begin-^{verit.}
 ing, as the learned affirm from *Silvester* the first, who
 baptised (as they say) *Constantine* the Emperour.

The last and worst is, that *Antichristian* or *Satanicall*
relacie, (for so they term it,) having it's rise from *Bo-*
isfacius the 3. in Anno 607. the branches of this root
 are our Lord Bishops, (as hath been fully shewed,) who
 by their very callings make the prime and main breach
 in this commandment, and what blessing can men ex-
 ect? or why should they intertain such Officers in a
 unction of so high a nature, as countermandeth the
 commandment of God?

In the next place we come to shew how their devi-
 ses in Gods worship are just such as their calling,
 namely, directly against the tenure of this said com-
 mandment; For that God (who will & should alone be
 worshipped) should by all reason onelie prescribe how
 he will be worshipped; whatsoever worship therefore
 not of his prescription, is condemned under the
 name of *Idolatry*; and so it is indeed, as *Zanchye* & other
 tell us; *Quod per Idolum, &c.* By an *Idoll* in generall (saith
In 1 Thef.
1. 2.
 e) is meant; *Whatsoever in Religion, is brought in without*
the word of God; Iust with that of a philitian in *Luthers*
me, who (though he had but a glimmering) could see
Paracel.
tran. de
Cer.
 and say so much: *quicquid prater mandatum est, Idolum*
est; *Whatsoever is beside the word in Gods worship, is an*
Idoll; Behould now (right Honourable) if it be so,
 how the Prelats have overlade the worship of God
 with *Will worship* and Idolatrous rites.

Mr. Brough-
ton.

Considerat.
Pag. 45.
Sect. 8. 9.

Motive Pre-
fac. to the
Answ.

To begin with the *Service-booke*, whose *Pedigree* we have already drawne, it is not onely faultie, but a *booke of faults*, as we have partly shewed, and could more fully shew if time would give us leave. But that is done abundantly by others. If there were no more but the *Popish frame or forme of it* (as a learned man observed) that were enough to remove it; but both for *matter & manner*, it pleaseth the Papists so well, that he desireth no better if there were enough of it, witnesse the pacification of the *devonshire Papists* in the time of *Edward the 6.* when as they understood it was no other but the *verie Masse-booke* in *English*; witnesse also the assertion of *D. Carryer*, a dangerous seducing Papist. *The common prayer-book* (saith he) *and the Catechisme* containd in it, *hould no point of Doctrine expressely contrary to antiquitie; that is* (as he explaineth himself) *the Romish service; onely it hath not enough in it. And for the Doctrine of predestination, Sacraments, grace, free will, and sinne, &c. the new Catechisme, and Sermons of the parit ant-preachers, runne, wholly in these against the common prayerbook and Catechisme therein containd, &c.* And thereupon he comforteth himself upon hope of supplie of the rest. To this effect speaketh *Bristow & Harding*: *If these things be right, why not the rest?* say they.

It shall not be amisse to marke one accurrence in *Elizabeths time*, who being interdicted by the Popes Bull, *Secretarie Walsingham*, tryed a trick of *state Pollicie* to reverse the same. He caused two of the Popes intelligencers at the Popes appointmēt, to be brought (as it were in secret) into *Engl.* to whom he appointed a guide being

being a state-intelligencer) who should shew them in *Canterbury & London*, service solemnly *sung & said* with all their pompe & procession, which order, the Popish intelligencers seing, & so much admiring, they wondered that their Master would be so unadvised, as to interdict a Prince or State, whose service and Ceremonies so *symbolized* with his owne. So returneing to the Pope, they shewed him his over-sight, affirming that they sawe no service, Ceremonies, or Church-orders in England, but they might verie well have been performed in Rome, whereupon the *Bull* was presently called in.

From the book of the Ceremonies, which are the *burthens of the Church; the blemish of Gods ordinances, the scourge of good Preachers; the brood and hopes of Poperie; the rejoycing of the profane; the greivance of the good, and the verie seede of dissention.* Time will not suffer to rip the rotten *Pedigree*, the *Authors, maintainers, evill ends* & *Pestiferous effects* of them. Neither is it necessarie to demonstrate by way of dispute, the unlawfullness of them; since whole volumes are extant against them, and everie particular of them that can never be answered; It is enough (as we have shewed) that they directly lie against the second Commandment, being a verie deede *The thresholds, and posts of Idolaters, set up* *Ezech. 43. 8* *the thresholds and posts of God.*

This is the main ground of all the enormities and deformities in Gods worship that the most ministers do not or dare not reach, and the Prelates with the

superstitiouslie prophane people will not suffer to be taught the *pandect* of the second commandment in the full and due extent; everie one knoweth that is acquainted with the frame of the second commandment, that it condemneth all superstitiō, and especially superstitious ceremonies in Gods worship, upon this ground, the learned both ancient & moderne have condemned all ceremonies of mans invention in Gods worship both *de jure & de facto*, instance of the former from the oyle & holy water, *Oleum quò inunguntur Episcopi & aqua lustralis cum fiant sine Dei mandato idolatrica & superstitiosa sunt*, saith the learned, the oyle wherewith the Bishops are annointed and the holy water, being things without the commandment of God, are idolatrous and superstitious: be not the ceremonies in our *Liturgie* by the same rule and reason *superstitious and idolatrous*?

Catalog.
Test. Lib. 2. Learned Beza commenting upon that place to the Corinthians *ye are bought with a price be not the servants of men*, from the said commandment condemneth those that preise *superstitious rites upon the conscience of men*: shewing further from the second of the Coloss. vers. 20. That mans corrupt nature is too prone to loose their libertie, and to subject themselves to *superstition*, the verie heathen tell us, *quod superstition sit error insanus*, that *superstition is a mad error*, and so it is indeed, for neither sound reason, nor divine authority, can rule it: but for convincing of the iniquity of such superstitious rites. The said authour produceth an argument from that forequoted place of the Coloss.

Where

Wherefore if ye be dead with Christ from the rudiments of the world why as though living in the world are ye subjecte to ordinances or traditions? Whence he reasoneth thus. *Pugnat inquit Apostolus adversus superstitionas traditiones argumentando a comparatis.* The Apostle contending against superstitious traditions frameth an argument a *majori* thus, *Cessantibus ipsis ritibus qui- bus Deus ipse mundum erudit, quanam impudentia est humanas traditiones inculcare?*

If those rites did cease by which God himselfe did instruct the world: it is an impudent part to presse others in their place. But the former is true. Ergo the latter. For the later part of the evidence, namely, *ex facto* there is prooffe enough.

In those purer times (saith that catalogue of witnesses) they appoynted not ceremonies, but were content with that pure & simple forme, namely, that God had appointed.

Petrus Parisiensis in his worke called *Verbum abbreviatum* relateth, how one Arnulphus an ancient enemy to Antichrist resisted the Pope and his Prelats in the Laterane Counsell, determining to make more new Ceremonies: *potius veteres adimenda, nam perant christianos &c.* It were a better work (saith he) to take away those that are extant, because they overlade the people of God, to whom the onely word of Christ should be a rule, *nam illud verum* for that is verified (saith he) *That they make the commandments of God of none effect by the traditions of men.* We might bring a cloud of witnesses for this particular, but we will onely alledge *M. Bucer* for a closer in his censure of the English Liturgie. *Cō-*
sentaneum est ut in externis omnibus rebus ut in cultu mi-
nistrorum &c.

It is fitt and convenient that in all outward things and actions of Gods worship as in Ministeriall garments, we should accommodate ourselvs to the simplicitie of Christs appointmēt & Apostles practise, *imo testari debemus omnibus, nil nobis esse cōmune cum Romanensibus Antichristis*. Yea we should witnes to all men, that we will have no cōmunion with the Relicks of the Romish Antichrist: but our teachers should teach, and we should heare, onely that which Christ hath commanded Math. 10. & Iohn. 10.

To proceed for further satisfactiō, give us leave (right Honourable) to lay downe those *Bases* or grounds of arguments, which we intreat your Honours to take into consideratiō, offering ourselves (with all modestie) to maintaine the same against all gainesayers.

1. *The Ceremonies are will worship.*
2. *They are significant and teaching Ceremonies of mans invention, stated in Gods worship.*
3. *They are an addition to the word, flatlie against the rule of the word.*
4. *They are all mens inventions, & have been filthy Popish Idolls, impossible to be clenfed, but must be Idolls still in Gods worship.*
5. *Being*

5. Being mans invention, they make a conformity between us & Idolaters in Gods worship.

6. They are occasions of evill: appearances of evill.

In a word: They are the very strange fire & garments, spotted with the flesh, by their owne interpretation of these Scripture Phrases: yea by the currant of all interpreters, they cannot, or do not deny, but that by these places are condemned all devises of men, stated in Gods worship.

Lev. 16. 1.
Iude. 23.

But because this tax may seeme too generall, may it please your Honours, to give us leave to deale with the grand Ceremonie of the Crosse, whose vilenes being discovered, may make us like the worse of all branches of the same roote.

In our proceeding for our better information, we will observe this methode. 1. The place and esteeme of the Crosse among us. 2. The ground of it. 3. The evill effects of it. And 4. the arguments against it.

For the first of these, namely, the place and esteeme, may be said of us (in some sence) as Bellarmine saith of themselves: *Suaves odores etiam Cruci offerimus in ecclesia*, we offer too manie sweet odors to it, in that it hath any place in worship with us. Now that it hath high place and Honourable name in the Lords ordinances

Lib. 1. de
Eccl. cap. 13

nances, the daylie use of it, the *Canon* for the use of it, and the testimony of our writers verify : The *Canon* calleth it an *Honourable Badge*. *M^r. Hooker* calleth it a *sacred, or holy signe*, attributing great vertue to it affirming no meanes to be more powerfull to preserve a man from deserved shame, & to stir up devotion, thē by this signing of the forehead with the signe of the *Crosse*. Yea, he citeth *Ciprian*, that the *Crosse* doth purifie the forehead. But what can speake more emphatically for it then these very words, used in Baptisme, which giveth it the vertue of a Sacrament.

CYRX CRUCIS The learned *M^r. Parker*, the *Crucifyer* of this *Crosse* proveth it according to the *tenor* of the words, not onely to be *significative*, but also *effective*. They make it a Sacrament in effect, as the *Papists* make *confirmation*. By Baptisme they bring the infant into their Church; and by *confirmation* make it a *Souldier* of the Church. So we do the same with Baptisme and the *Crosse*.

Further by making it a signe to assure the Baptised of the *strengthening grace* of the spirit against the assaults of *Sathan*, especially against *shame in persecution* do they not make it a Sacrament?

2. For the ground of it, though some with *Valentinus* have been so shamelesse as to cite scripture for it (as *Esa.* 49. 22. *Ier.* 4. 6. *Ezech.* 9. 4. *Ephe.* 1. 13. *Apoc.* 7. 3.) yet the really learned of them dare not. For the *Popish Canons* tell us so much; *Quæ enim Scriptura salutifera crucis signaculo fideles docuit insigniri* What place of the saving word hath taught that the faith

Gratian.
Decret.
Part. 1.
Dist. 17.
cap. 15.

fu.

ull should be signed with the signe of the Crosse? If they appeale to the Fathers (as the 30. Canon doth, enjoying the use of it, as they used it;) surely it is a wonder they blush not, since they know very well that the Fathers have not been fowler in any one particular then in this. As for a tast. *Hierom* will have a man to guard his forehead with the signe of the Crosse in all his passages. Neither wanteth he now sundry among us, to defend his absurd opinion. So *Ambrose* calleth the signe of the Crosse the perfection of things. *Austine* holdeth nothing in either Sacrament to be rightly done without it. *Mr. Perkins* discourses largely of this. The very truth is, it had its first beginning from *Valentin* in the heretique, as learned *Fulke* collected from *Irenaeus*, and so *Epiphanius*.

Further *D. Fulke* sheweth, how the Devill did sow the seed of Idolatry by the Crosse in *Valentinus*; *Montanus* nursed it, and got it credit in civill and religious uses. But *Tertullian* was the first of the Orthodox, who writt any thing of it, who was fowly tainted with Montanisme. As for England; it had no crosse at all till *Austine* the Monke brought in his silver Crosse.

3. For the evill effects of it. 1. It maketh the most account more of it, then of Baptisme it selfe. 2. Some refuse to be witnesses, unlesse it be used. 3. Some have left the Ministry or Parish, where it hath not been used. 4. Some have been rebaptised, because they were baptised without it.

Epist ad Demetrium. Et ad Eustach.

De Sacram. Lib. 3.

cap. 2. Tract. 118. in Ioh.

Proble. 184.

In Annot. in Luk 24. Lib. 1. c. 1.

Motiv. 46. Argu. Brist. Pag. 124.

De Coron. Mil. c. 3, 4.

Bed. in Hist. Lib. 1, c. 2.

Park. 1. part. Page 94.

Now we come to the Arguments against it, wherein we desire to be as brief as we can. And first from the ground spoken of.

1. That which had no good beginning, nor ever any good use in Gods worship should not be appointed for a signe of grace.

But the Crosse in Baptisme had no good beginning, nor ever any good use in Gods worship (as hath been shewed :)

Ergo it should not be appointed for a signe of grace in Gods worship.

As the *Minor* of this argument is onely controverted; So we desire the maintainers of the Crosse, to shew us some good beginning or good use of it, if they can.

2. Every signe or *Seale of an evidence*, without the *Counsell of the Lord or Owner*, and every military badge without the appointment of the *grand Commander* is counterfaite.

But the signe of the Crosse in Baptisme, is such a signe or military badge.

Ergo it is counterfaite.

For the *Major*: Reason cleareth it. Neither can that Distinction of a *signe significative & exhibitiv* make any evasion. For 1. the Distinction hath no ground from the word. 2. They give the Crosse no small part of *exhibition*, witnesse the words. 3. We must not add a signe *significative or explicative* in Gods worship (take what termes they will :) for this is *Gods*

prerogative

erogative. This Proposition is also proved very clearly by D. Fulke :

That many speake (saith he) of the Signe of the Crosse, is true ; but they speake besides the booke of God : And therefore their reasons are to be rejected. For men must not compare, or joine the Crosse with the Kings stamp ; for he appointed no such, whereby his servants might be knowne, but onely Baptisme. Yea Bellarmine acknowledgeth much. No man (saith he) can bring in, or determine any thing in a Law or Common-weale, but he that is the author of the Law, and head of the Common-weale ; which he instanteth in the legall Ceremonies. But did God the author of his owne law, and appointer of his owne worship) bring in, or determine this signe ? No he. Which serveth also for prooffe of the Minor ; For they call it the *signe of the Crosse in Baptisme* ; they take it a *military badg* ; and lastly it wanteth Gods determination : and therefore as a counterfaite to be abandoned.

Rejoinder.

Artic. 1.

Pag. 144.

Nemo potest.

Eccl. de Sacr.

Lib. 1.

Cap. 21.

The third Argument followeth.

3. Every Image or similitude for a religious use is forbidden by the 2. Commandment.

But the signe of the Crosse in Baptisme, is a similitude for religious use.

Ergo, it is forbidden by the second Commandment.

With this Chardge D. Morton is so pulled, that he denyeth any likenes or Image to be forbidden by the second Commandment, but an outward resemblance of

the *Godhead*. Which *divinity* so learned, a man would never have vented, but that he was at a stand : For as the answer is against the Latitude of the Commandment, so it is against the current of the learned. Yet it establissheth a great part of Popish imagerie. For sundry Papists hold it a foolish thing to make any images for representation of the Godhead. But to the point.

Bucly. Vi.
rel. Fille An-
drews. &c.

Durand. lib.
2. Dist. 9.
Quest. 2.

Catech. 9.
95. Inst.
Lib. 2. C. 8

Scit. 17.
De Red. lib.
1. cap. 14.

All superstitious rites or mens intentions are forbidden by the 2. Commandment. Witnesse *Vrsinus*, *Calvin*. *Zanch*.

4. That which is mans invention, and hath been an Idoll in Gods worship, must still be an Idoll in Gods worship, and therefore to be abolished.

But the Crosse in Baptisme is mans invention, and hath been an Idoll in Gods worship.

Ergo it must be an Idoll still in Gods worship, and by consequence to be abolished.

We prove the *Major* by induction.

Every Idoll in Heathenish worship, was still an Idoll in the worship of God; As the Alter of Damascus. Was not the Idoll of *Baal* (called the *the Idoll of Jealousy* in Gods howse) an Idoll still?

2. King. 16
Ezech. 8. 3.

The *Posts* and *thresholds* of *Baall* sett up by Gods thresholds and *Posts*, were still the very same. The Idoll

Gen. 35. 2.

among Jacobs family should still have been Idolls in Gods worship, though it were true worship. And therefore *Jacob* will have them utterly abolished. So grow were things very lawfull (Instance *Abrahams* Gen. 21. 3 yet becomming Idolatrous (as 2. Kings 17. 10. Ierem 17. 2. Esa. 57. 5. Hosea 4. 13.) they are forbidde

Deu

Deut. 16. 21. And so of all the rest Deut. 7. 5. Yea, things appointed by God for a time, if they become dolls, or polluted with Idolatrous worship, they must be done away. Witnesse the *Brasen Serpent*, and the same *Baali*.

2. Ring. 18.
4. Hosea 2.
16. 17.

Now let our opponents give an instance (besides the matter in hand) as the law of Logick requireth, and we will quit them all the rest.

As for the *Minor*, namely, that the *Crosse* is *Mans invention*, and hath been an *Idoll*, we thinke no Protestant will deny. Witnesse their ascribing of *Divine vertue* to it; yea they adore it.

The venerable signe of the *Crosse* (saith *Swares*) is *Venerabile* worthie to be adored, though *in a transient matter or* *signum crucis* *action*; because the figure and signification is the same, *in 3. parte* though the matter be divers. *Aquin.*

Every *figure or shape of the Crosse*, whether permanent or transient, is to be adored (saith *Vasques*.) Yea this *ac-* *De Ador.* *Lib. 3. disp. 2. cap. 2.* *quacunque* *crucis figura* *&c.* *De Lib.* *Apochr.* *Præf. 243* *Breviary.*

And so much for this Argument.

The common answer to such Arguments as this, is from the 30. Canon; Papists (say they) abused it fowly but we use it better?

For answer. 1. This is not to answer, for we have proved, that it is not to be used at all. It is a common excuse of *corrupt practise* (saith one of their owne) *to use meanes abused by others in Gods worship, to a better end.*

D. Iackson. *Yea it is a resolution too plausible to worldly wisdom.*

2. For use, is there not in word as much attributed to it by us (if not more) as by the Papists? Are not, by the Prelats, the proper Offices of Baptisme ascribed to the Crosse, *as teaching and strengthening*? which be cheife parts of the nature of a *Sacrament*, as Scripture commenters, and the consent of Churches do testify.

Gen. 12. 17

Exo. 12. 13

Luc. 22. 19

August.

de Doctr.

Christian.

Lib. 3. c. 15.

Calvin. in

Lev. 4.

22. Mart.

in 1. K. in 8.

Beza Epist.

8. Franc.

Flanders.

To conclude the Argument in a word: The Prelats Crosse is the same *specie, or in figure*. It is the same also for the especiall signification, namely, *to be a signe of Christ, and the efficacie of his death*. So that (as one saith) he retaineth entirely his old Idolls office. It made way (saith Beza) to that horrible sin of *hyperdulia*.

The last Argument followeth well upon this, namely:

It is the badge of the beast, which is manifest 1. by the Papists challenging of it, to be the speciall marke and badge of their Idolatrous worship; witnesse Stapleton, Bellarmine. An other calleth it the *Character of their glory*: The Crosse (saith one) is a notable signe

where-

Prompt. Ca-
tholic. Pag.
26. 27.

whereby to know a Catholique. How can we hould our heads (saith one) for shame of the beasts mark, which our eares heare by them thus extolled? or with that forehead? can we say that the Crosse is not the beasts mark? 2. That it is a mark of the beast, it is cleare from these places of the Revelation Cap. 13. 17. & 19. and v. 11. & 15. 2.

De Sacra.
Lib. 2. ca. 3.
Part. 20.
Epist. Apolo-
get. Sec. 7.
Pag. 54.

Park. pag.
136.

And that first by the exposition of the learned, namely, *D. Willett, M. Napier, Bullinger*. Yea all our orthodox writers confesse that our Ceremonies are part of the mark of the Beast, of which Ceremonies the Crosse is the speciall. As *M. Fox, 10. de do.*

In Synops.
de Charact.
Antich.
Pag. 199.
Prob. 31. in
Revelat. 13.

Dr. Abbot calls all the priests garments whereby they are distinguished from the rest of the Church a speciall part of the Character of the beast, and how much more the Crosse?

Antich.
Demonstr.
cap. 11. 25.

2. As this is the expofion of the learned: so this truth may be from the places demonstrated thus, (to omit other particulars)

That mark which is put upon men by the second Beast, and the mark of the number of his name, and is put upon who use traffick or trade, is the mark of the Beast.

But the Crosse in baptisme is put upon men by the second Beast, it is the mark of the number of his name, and must be put upon all that traffique or trade. Rev. 13. 16, 17.

Rev. 13. 13

Ergo the Crosse is the mark of the Beast.

The argument is *M. Napiers* in effect; the last part of whose medium, namely, the universalitie of the crosse, is well enough known to all that know the thing; that all, everie where, at the beginning

11. Page.

or ending of their meate, sleepe, or affaires, crosse themselves, Of which popish practise our English *Arminius Mountigue* verie well approveth.

The omitting of their crosses incurred no less censure then the curse: neither were they permitted without it to keepe house, or exercise any trade, witnes the Bull of Pope Martin. Dr. Willet speaketh expressely to the confirmation of this argument. *The superstitious marks of the Crosse* (saith he) *arise out of the beasts Name* (to wit) *from the number of it thus expressed in the Greek Originall* $\chi\zeta\varsigma$. Of the same mind is Master Brightman, expounding the meaning of the beasts making all to receive the marke.

Rev. 13, 16 *This marke* (saith he) *doth conteyne summarily all those wayes, by which men are bound to obedience to the beast.*

Now wherein are they more slavishly bound then to the marke of the Crosse?

3, Vpon the same ground (namely, that it is the badge of the beast,) the learned write against it, and the reformed Churches reject it; witness *Beza. Sigedimus. Zanchius. D. Fulke. Reynolds. Alab.* than (saith one) what is our sin, who not onely receive the crosse our selves (one of Antichrists markes) but also put it and drawe it as it were with pinners upon others.

Tract. Theolog. vol. 2. Page 127. Loc. Com. Page 169. De Redempt. Page 648. In rev. page 602. against Sand. of images, page 602.

4. Wee desire to know, what things in popery be the markes of the beast if these be not?

Wee have been the larger upon this, because it
 a maine stumbling blocke to manie, having
 a readines particular treatises against the rest of
 the particulars, which shalbe at your honours ser-
 vice. For the present we will conclude with this,
 that a great Court officer amongst the Hierarchie,
 tearing the vilenes of the Crosse layd open and
 proved in dispute, confessed in plaine termes, that
 it was a filthy Idoll, and he wisht it condemned to he'll
 from whence it came, But to proceed.

Who giveth life and breath to this and the rest of
 the Ceremonies? who ushersthem into Gods wor-
 ship? who are the *nursing Fathers and Mothers of them*?
 who be their *Chirurgians & Physicians*, with druggs,
Plives, & Potions, to dawbe, cure, and Palliate them, where
 they cannot make a cure? who doe heale and Cica-
 rize these festred wounds of the beast, but the *Prelats*
 & their apprentices? who daube with this *untēpered mor-*
tar? who maketh warre against the Saints to keep
 the *Dragons tayle of a due length*? The Bishops onely
 and their dependants. In so much that we have more
 then cause to renew the just complaint of that learned
 & well disposed K. Freder. of Spaine A°. 1300. *Episcopi*
ceremonias, & omne id quod ad vanam gloriam celebriter
removent, quantum vero ad Regimen animarum in salu-
tem aeternam pestiferi sunt, &c. As for Ceremonies (saith
 he) and such things as do serve to the advancing of the
 main-glorie of the Prelacie, the Bs. take solem care
 for the promoting of these; but of the government of
 soules, and their eternal salvation, they are the very
 slugges, &c. In a word, as *No Ceremonie, no Bishop, so*

No B. no Ceremonie. Yea they have brought us to an higher degree of Idolls, namely, the Masse in publique: which who would have thought? beside as manie private Masses as the Papists will.

Hef. 8. 11. The keeping in of that strange fire, hath made good Gods threatenings upon us, *because Ephraim hath made manie Altars to sin, Altars shall be unto him to sin*, as if the Spirit should say: Since he will have Idolls, he shall not want enough of them.

Againe, no man knoweth how farre this leprosie may spread: for Papists servants make great braggs, and offer monie out to that day, when publique Masses shall be done in their Masters chappels.

Those Idolls in Gods worship beget and maintaine other Idolls, as appeareth plainly from that place fore-quoted, and also from too much wofull experience. How doe our monstrous *me amorphosed* women maintaine the Idoll of their strange and abhominable apparrell, but from the Minister his *anticke attiring* of himself in the cast apparel of the *whoore*? Yea how do usurers, swearers, and others maintaine their monstrous sinnes, but by pressing on the reprovers of them, those *Ceremonies*, which once being obeyed, they make a mock of the word?

Further, they doe not onely doe, and maintaine these things, but also they presse the practite of them upon the subjects, and that often maugre their consciences,
and

and that by threatning, punishing of their purse & imprisonment. Moreover they force the Ministers and young Schollers to subscribe to the aforesaid 5. Books, two of which, scarce one amongst manie have seene. The matter of their subscription, as hath been said before, is this, *That nothing contained in the said Books, is contrarie to the word of God.* Whence it must follow, that Ceremonies and other things in question, must be warranted by the word. For as they cannot denie that *whatsoever is beside the word, is against the word*: so whatsoever (especially in Gods worship) is not contrary to the word, is warranted by the word. By which reduction the pressours of these things and subscribers to them, put them upon the *second Commandment*, for if it, they must either stand or fall. Now thus to put upon God the thing, that he *never commanded, nor ever came into his heart to command*, as himself speaketh, *1a. 7. 31.* how high a sin it is, and how neare to *blasphemie*, we have it to be judged.

Moreover, whereas all outward means of Gods worship by th' Affirmative of this commandment are established, and the due performance thereof required, the Catholics persecute and thrust out the faithfull Ministers, which be the *Messengers of the Word, the Ambassadors of God, the Breakers of the bread of life*; and with idle and *Idoll sheapheards* (the slayers of the people) they fill up their places: how manie such they thrust in and keep in, we cannot number.

They are Fathers & Favourers of the soul murdering sinnes of *Non-residencie & pluralitie*, condemned

by all the Laws that can be named: Neither can these consist with the office of a Pastor.

We will give but a touch, because we have a whole treatise against those sinnes, which your Honours may command.

Never Papist so shamelesse, as to plead or write for these sinnes (so farr as we know) yet some among us are not ashamed to doe both. But this is no better then to plead and write for *bloud-guthinesse*, and to warrant it by a law. The maine *non-residents* be their *Lords & Masters*; by reason whereof they become Patrons, to impropriate patrons, whom they have taught to sin, & maintayne sin by president.

Another sin against the Ordinances, is the Iustling out of the reading of the word of God, to the number of 196. chapters, or there-about, yea & some whole Books of Scripture: in place whereof 134. chapters of the Apocrypha are thrust in, as of more use, edification and esteeme with them; witnesse, their making o Scripture, to give place to the Apocrypha, upon a *special feast*, though it fall on the *Lords day*. And this is done, or to be done by the *Calender* 20. several times in the year

Yet more sinne against the Ordinances: to passe by their Lenton superstitious fast, with the expectation of *Papish Discipline* in that particular, they keep out and hinder true fasting indeed, to the shame of this *Nation* & the halling on of inevitable destruction upō our head witnes that of Isaie: *In that day I called for weeping,* &c.

Behold, &c. Surely that iniquitie shall not be purged
 from you till you dye, saith the Lord of hostes: this speech
 may make our eares tingle and hearts tremble. Isay. 22. 14.

If a Fast at length be appointed, the Prelats
 will be sure to watch for spoyleing of the pot with
 the *Colequintida* or other of their owne invention.
 Wherefore we beseech your Honours, as you tender
 Gods Honour, and desire his presence to your proceed-
 ings, looke to your Fasts, that death be not in the pot;
 that in stead of pacifying of an *angrie God*, ye provoke
 him not more. For it is not more naturall for Prelats to
 eat & drink, then from their hearts to hate a Fast in-
 deed, to the Lord.

Manie reasons we might give, but we desire this one
 to be thought on. If this dutie were kept up, and set
 on foote upon all the right Limmes, & ducly plyed
modo & forma, upon every iust motive, they know it
 would finde them out to be *nostris fundi calamitas*, the
 very bane of our being: yea this would blow them up,
 and all our sinnes & enemies with them. In this their
 hatred and feare of the duetie appeareth: If anie gather
 themselves together (as the Lord commandeth) to stay
 (if it be possible) the comming forth of the decree,
 they are watched with *Argus eyes*, and dragged along by
Cerberus his hands, as it were in despitefull opposition
 to God and his service, against the Laws of the Land,
 against the Crowne & Dignitie of the King, against
 the temporall and eternall good of the State.

Yet this is not all, but if Gods people in their families upon the Lords day fall to chew the cud, by the repetition of a Sermon, helping some neighbours that have not such meanes; they are without regard of the day, Gods ordinance, or God himself, halled or hurried before a Prelate; some are kept in pursuivants hands, some bound over at no lesse cost then vjs. or a noble a peece, some having scarce so much more in the world.
O tempora! O mores!

To shut up the further prosecution of the breaches of this precept; *Where is the key of Discipline?*

As *Discipline*, is the *soule* of warre; the spirit of *Policie* so it is the *Scepter* of *Christ*, swaying his owne house, according to his hearts desire.

And as a body without a *soule*; a Camp or State without *Policie* are either dead carcases, or bodies so benumbed, that they either do nothing, or that which is worse then nothing: so a Church without Discipline, is a *Lethargicall*, or *Apoplecticall* body, wanting that *animal spirit*, which should open and expell the drossie vapors of *sin*, and organise the said body.

Discipline is the cheife commander in the Camp. Royall of God. It driveth the nayle into the temples of *Rebellion* it self. This is the onely best *physitian*, for the purging out of *peccant* and pertinacious humours, the onely Chirurgicalian for wounds and festered sores, and an exquisite bone-setter for fractures or luxations. This is Christs owne Key, that shutteth out enemies & entertaineth freinds; In a word, it is the best garde & forte; muniment & munition; Notwithstanding of all
 this

excellencie, as the *Synagoge* of Rome; and all the
 mbs of that confused *Babell*, like nothing worse
 in the Discipline of Christs camp, so the most of our
 ion may say with sorrow and greife in hearte, as
 the Disciples said to Paul of the Holie Ghost : *We have* Aas. 19. 2.
so much as heard whether there be a Holie Ghost: so all
 s time we have scarcely heard whether there be any
 h thing as *Discipline*. And is not this grosse affected
 orance, yea a fearfull judgment inflicted on us?
 r as sure as Christ hath a house, so sure he hath *keyes*
 that house, and that no moe, no fewer, nor other,
 n he hath appointed.

These men may not chop, change, or counterfaite
 their pleasure (except they will turne *Picklocks*.) Mat. 16. 19
 Christs *keyes* are delivered in the word, namely, the & 18. 16.
over and use of the word and Discipline, guiding and 1oh. 20. 23.
 rding all other ordinances, the use and authoritie & 21. 17.
 hereof, is also by practise manifested in the same.
 that Discipline or Church-government is a maine
 y of the Kingdome of Heaven. Can anie man
 nk that Christ would leave his house destitute of
 ne forme of governm^t. (*being faithfull in all his house* Heb. 3. 2.
Moses) was? or that anie better forme of government
 uld be devised by man? (for every change should be
 he better) yet the Prelats and their Champions Hook. Bilson
 re the people in hand, *that there is no certaine, un-* de gubem.
changeable, compleate forme of Policie or government of Pag. 167.
Christs Church to be found in the Scriptures : which is B. Whit.
 against Scripture, practise, and reason, as hath been Answ. to the
 y proved in a work unanswerable : for they may as Abstract.
 ll say, that Christ hath no howse; as to affirme it to pag. 58.
 be

Lib. 7. de
Opt. Rep.

be changable which cannot be to the better, therefore not at all. It is true the prelates (enimies to Christs government) speake contumeliously of discipline, calling it a *fancy* or *novelty*, a *meere humane devise*, and they would beare the world in hand that *Calvin was the first authour of it*, as D. Downham B. Bilson, Saravia; & B. King: but they doe just in this, as the Papists doe with our religion who will haue Luther to be the authour of it. In this the Prelates opinion and practise, is much like that of the Lacedemonians, defended by Plato namely *to haue no walls about their Cities, but the citizens valour*: but as their unsound opinion, and Platos defence are refuted by Aristotle, as *very presumptuous, dangerous and bloody to a common weale*; so the want of the walls of discipline, layeth a Church open to all manner of mischief, and danger, both from forreinand domestick foes: but in this they differ from the Lacedemonians; they stood upon the worth and valour of their citizens; but the Prelates doe not onely *unmanle* the walls, but also cashiere the verie best forces, as though they meant to destroy and raze the foundation of the *Citie of God*.

The utilitie and necessity of discipline cannot enough be expressed. It is a speciall note of the *Church*, though not constituting a Church, yet flowing properly from the essence of a Church. It is most necessarie for the *externall subsistence*, and well being of the Church: It is also a verie necessarie meanes for the obtaining of the greatest good of the Church.

The

They themselves confesse that some forme of government is necessarie (as B. Whirgiff, Bancroft, Bilson, Downham) for they hold it as *Keckerman* speaketh a Cyclopicall, or confused multitude *'ēdēs dēv'ēdēs & 'axēs*, where none governe and none obey. What government is then like to the government of Christ?

This is the guard that keepeth out errors of doctrine, and corruptions of manners: this is the sieve that cutteth downe sin, this maketh the tallest rebel in sin to stoope; this strengtheneth the hands and comforteth the hearts of Gods people; this maketh a sweete harmonie and concinne order in the Church and common wealth, as appeareth by that cōmon-weal of Geneva formerly instanced, admired by all nations that looke upon it with a single eye. By the contrary, where this is altogether wanting, or a bare empty cask or mere shew and shadow of it remaineth, there is nothing but the Chaos of cōfusiō, or (to speak with the spirit) there is nothing but wretchednes, that is, Ignorance of our own miserie, beggarlines, blindnes & nakednes. But we will not know *Rev. 3. 17.* nay our Prelates will not haue us to know it: This golden scepter they cannot endure, for it crosseth the popes leaden scepter, by which they rule all and dominiere over all, we meane *Antichristian discipline*, which the greatest Champions of Rome both highly commend, and in it exceedingly insult over the Puritans (as they call them) & all the reformed Churches: witnesse Stapleton & Scutingerus: This sorty *Triplicat. An Whit. cap 19. Hierarch. Anaclyf. Lib. 2. Page 45.* a es (say they) the Englysh Bishops have retained the Discipline of the Catholiques, mangre the Puritans hearts.

Q

What

What impietie, injustice and tyrannie is this, to wast the vineyard of the Lord, to silence, suspend, depose & imprison the keepers and dressers of the same? to break downe the walles and the hedges of it? to reare up an Antichristian Fort in it, and to plant Popish Canons upon it?

Is this to defend Sion? or is it not to mixe the English Sea with fire, to consume Sion? Is this *to make glad the hearts, and to strengthen the weak-knees of Gods people*? Or is it not rather to fill the bosomes of the *Philistims* with triumphant joye? and to fill with shame (so farre as they can) the faces of all reformed Churches?

By this all men may know, whose servants these *Great Lords* be.

Before we shut up the discourse of the sinning against this commandment, it shall not be amisse to lay the finger upon an old sore of theirs, newly festered, name-*lie*, the barring the printing of all books from the presse, which might inlighten the people with love of the truth of Christs government, and the puritie of his ordinances, and might make them hate their Antichristian calling and impure devises in Gods worship.

In this they deale with us, as the Rectors of the Jesuites do in their Societies, who straitlie interdict both young and old the reading or having of Protestant Books, which made their convert *Spalato* to say, or rather to dissemble, that this was the prime and principal

all cause of his suspecting of the Popish religion.

Consil.
prosec.

The Prelats doe not onelie oppose such Books, as oppose their *tyrannie* and *trumperie*, interdicting and menacing people from the reading of them, but they also imprison, banish, yea and kill the Authors of them.

If any thing by God his good hand passe the presse, either at home or abroad, which crosseth their tenour, or speaketh home for the tenour of Christ, it must either go through *purgatory*, or through the *fire*, such is their expurgatory tryall. Instance D. Whitakers worke, otherwise published after his death than in his life. Also Mr. Sprints Cassander, Spalato his summe of his 9. Booke, concerning Ministers maintenance. Not to be tedious, be pleased to view Iuanus his institutions, translated into English, and printed in London Anno 1616. the yeare after that they were printed in *Geneva*, in this they make him speake, (not through the fault of the translator,) but by a boyning and clipping authoritie, the things he never saie indeed.

They invert the order, they take away both questions and answers, they turne affirmatives into negatives, and negatives into affirmatives, a number of instances we can give, but let a taste suffice. The question of the marriage of the innocent partie divorced, is quite left out. *De coniuo quest. 13.*

So a great part of the question of the orders of Ministers, quest. 23. Also the question of the *signe of the*

Quest. 79.

Crosse in Baptisme, *quest. de Bapt. f. quest. 19.* and many others. What the leaving out of the most part of the answer to the question of *Naboths* denying *Abah* his vineyard meaneth, we leave it to your Honours judgement : but now they are growen to a further height, for as they would never suffer the wall of discipline to be built, so now they are like to ruine the citie of *the Word* it self, by reserving of the presses, for the setting forth, and trimming up their owne projects and Arminianisme, the verie *gatehouse of Poperie*, but as for *counterpleas* or *preservatives* against such poisonous drugges, they will suffer none to passe, yea though there be no matter of controversie, yet it is controversie to them if it be the *truth*.

And so much for this Commandment, against which we desire your Honours to observe, what a world of sinnes arise from the Prelacie.

As for the third Commandment; to passe by their owne ordinary oaths (which they account but petitiones) and also the bloody oaths of their swaggering servants and the roaring speeches of their, *Ioviall Chaplins*, being a wondrous evill president to all about them; how doth their prophane carriage, the ruffian like revelling behaviour of their Chaplins (mocking of Ministers reproving swearing, & other sinnes) set an edge upon the sinne of *swearing*, when swearers know how such reprovers shall be dealt with?

Againe, how is the name of God prophaned by the illegall extorted oath *ex officio*? by the *battologies* and

ologies, lenton curses, and adjurations of the service-booke and Letanie? besides the fearfull roaring, crying, and torturing of the word in their Cathedrall Churches?

To the 4. Commandment, (besides their exemplarie profanation of the Lords day, by themselves and families) it is a lamentable case to heare & see how in their Commencements by Schoole disputes, in their Sermons and Discourses, the moralitie of the Sabbath is brought in question, and to the great dishonour of God, and griefe of his people, they maintaine the *Non moralitie of it*. And not onely so, but they oppose themselves to the reformation and keeping of it; witnesse their hand against the Magistracie of the Citie of London in that busines. And for that *flying Booke of Censure, for profaning of the Sabbath*, the desire of the monstrously profane, and the procurement of some relate, concurred to the begetting of it, and bringing it to be authorisied.

Lastly, they take off the leaders of Gods families in the sanctifying of the Sabbath. And so much (as breifely as we could) for the sinnes of the first table, takeing rooting and butting upon the Prelats.

Now to come to the sinnes of the second Table: first, they sinne with a high hand against the K. Majest. that first in respect of his *soules good*; they speak evill to him of the truth of God, & of the servants of the truth, whereby a Kings heart may be let loose from the feare of his God, & give over to supine negligence, including pleasures, & an evill conceite of the pretious truth, & of his best & lovingst friends & subjects. Iust according to

that speech of the Prophet : *They make the King gl
Hof. 7. 3. With their wickednes, and the Princes with their lyes.* C
which place the foregoing words explaine the meaning
(according to the scope of the Spirit, and the current
of Interpreters,) namelie, by their corrupt lives & fal
suggestions, they corrupt the King, forestalling his
judgment against the good, and goodnes.

Peccata Pre-
latorum.
Steph. in
locum.

Hence one well observeth, *that the sinnes of Prela
corrupting Princes, hindereth the good of the subjects.*
So that we force not the text.

For the further prooffe of this, with what false sug-
gestions did the Prelats abuse their ingenuous & royal
Queene Elizabeth against the true Offices and Offices
of the *Court of Heaven upon Earth?*

How was the late King pressed as a cart under
sheaves, to *blanch* and abandon the ordinances; to dis-
grace and discountenance his Chariots and Horsemen
in which lay more strength then in all his Counsels &
forces? How was he pressed to the putting downe c-
lectures.

To give an instance of these evill Offices, we have
heard that the King upon occasion given, inquired of
the Venetian extraordinarie *Ambassadors*, what
meanes the people in their territories and other Isles of
Italie had for their soules; They made answer to this
effect, that their leiturgie and Booke of Homelies pro-
portioned in number to the Sabbaths of the yeare
were read in their Churches. Alas! (said the King)
that is poore stuffe. To the which a Prelate (being
by) replied; *That it should be better for his Majestie*

Stat

ate, and the State of his Kingdomes, if there were more families, and lesse preaching: For there was more love (and he) among subjects themselves, more loyalty to their Prince, more prosperitie to the State, when it was so, then since the time that nothing would serve but preaching. At which speech the King looked hard on him, and said no more.

If the learned Iudges, and learned Counsellors at law, and all understanding Statesmen doe hold and profess it a principle of State, that *Suggestours & Instigours* of a King, to cutt the coards of his owne laws, are worthe of condigne punishment in the highest degree; what are these men worthe that incite the King to neglect or reject the *Commandments of his God*? To what purpose another of them, as we are informed, told the same King: *That all the Church should never be at rest, till such two worthe Ministers (whose names we are) were hanged up, one in the South, another in the North.*

Secondly, they are against the Honour of the King. For as it was a staine to the good Kings of *Juda* (notwithstanding all their carefull reformation and maintenance of true religion,) that they tooke not away the high places (instance *Amazias* & *Jehoshaphat*) which high places *Hezechia* & *Iosias* removed, to the great Honour of their names; so these men wonderfully eclipse (if not deface) the Honour of our Sovereigne, not onely in stateing the *Altar of Mamusur*, that is their owne or Popish Ceremonies, with

1. King. 22.
43.

2. Kin. 14.4
13.14.
23.25.

with the Altar of Gods ordinances , but in suffer *Baal-peor*, to shew his face openly ; which must of necessity make the wrath of God break in upon us.

Prov. 29. 2. It is the Kings Honour, (saith Salomon) to search out matter from the bottom, (as the word signifieth) which to be understood in things concerning Gods glory his owne Honour, and the good of the State : but to vaile our Sovereigne in the first of these; which indeed should be the *perspective* to the rest, to bring the home in their due quantities; how then should his honour truly flourish?

Thirdly , they transgresse highly against his Royall Crowne and Dignitie (as hath beene shewed) in the maintenance of forraigne jurisdiction.

Fourthly , they are against his prerogative royall, not onely maintaining their calling to be *jure divini* but also in keeping Courts in their owne name.

Fifthly, they weaken the strength of the Kings state. For as the hovering of the Israelites mindes after Sams house, weakned the pillars of the house of David (though annointed and established by the Lord) so the hovering of our *English Romanists*, after Romes *Principie*, doth distract & enervate dangerously the strength of his Majesties state. And who be the main poles of the tent of their hope, but the *Prelacie*? encouraging them further by suppressing and disgracing Romes sheifest adversaries under the name of the *Puritans*.

So that which is the weakening of his freinds , is the strengthening of his foes. And that thus they doe, let their Canons, Advertisements, visitation Articles, their open clamours and calumnies from pulpits (comparing them with Iesuits,) and lastly, their dayly proceeding against them in their Courts beare witnessse.

Sixtly, they devour the Kings wealth , for as the wealth of the subject, is the wealth of the King , so the impoverishing and spoyling of the subject , is the impoverishing and spoyling of the King. For exacting from the subject : let first a *Quere* be made, whether they rake not out of the Ministers *vix & modis computatis computandis an 100000. per Annum.*

And asmuch more out of the peoples purses for visitation fees , pleas, and jangling matters, besides the great summes they raise for probats of wills; what a number of Officers , as Chancellours , Commissaries, Archdeacons, and others, keepe they for the emptying of the peoples purses, and filling of the land full of all manner of sinne, as swearing, drunkennes, whoredome, Idle, Idlenesse, &c. witnessse their filthie and rotten speeches, in disgrace of Gods people, which we loathe to name , as also their patronising of sinne, and placing of Professours in their Courts; what a numberlesse number of *Moths*, *drones*, and *Caterpillers* , they keepe in their Cathedrall and Collegiate Churches, we are not able to expresse. Some have summed them up to the number of 22000. or there about , what a huge deal of meanes will so many *Sharks* devour.

7. And lastlie , they are against the safetie of his Majesties person, in maintaining the hopes of Popish traytors, who upon all occasions are readie to attempt, and committ treason against him and the State; witnesse the manie plotts and deepe treasons , contrived against our Kings and State this 68. yeares ; As they sin against the King , so they sinne against all his subjects; As first against his Ministers , from whom and whose families (against the laws of God and the land) they have taken both *liveliehood* and *life*; for some have finished their lives in prison ; and some at this day, being poore and aged, have much adoe to gett bread to eat, but worse then all this, they stoppe their Ministrie, which is dearer to them then life and libertie. How bitterlie and baselie have they abused them in their Courts and palaces ; what numbers have they at severall times silenced ?

It is extant in record that in anno 1604. about 271. Ministers were questioned, for not subscribing or non-conforming , of which number about 70. were deprived of their livings, about 113. not suffered to preach; and about 94. under admonition ; All which cruelties are done upon them and theirs , for not subscribing to a booke, whereunto to subscribe , is flay against the law, as hath been discovered.

But in verie deed their *quarrell* is against the preaching of the Gospell; which cannot stand (as we have shewed) with the standing of the *Hierarchy*. For it is cleare both against the statute , and the late Kings minde in his Conference at Hampton Court , tha

en once admitted, should be ejected or cast out for not-sub-
scribing. Citing that of the Poet:

Turpius ejicitur quam non admittitur sospes.

2. They sin exceedingly against the good estate
and sanctimonie of the Kings household government,
whereof the Ministers ordinarilie are men of their
oulding, looking more for preferment then caring
for the soules; they feede them with some froathie
luffe (as noble Prince Henrie well observed) where-
by not onelie much loosenes, but also perplexitie (for
want of means) assault them. For as profuse giving ex-
hausteth the fountaine; so except the fountaine of
 Princelie liberalitie be ever sending some refreshing
streams, to moisten the driness of their hott liverd ser-
vants, they fall quicklie either unto a consumption; or
fall into a drop sicke of indirect courses, which cannot
but reflect upon their King and Mr. Now since his
Majestie by reason of his maine imployments, cannot
helpe them as he would (out of his owne meanes)
with some of the Prelats needlesse & hurfull aboun-
dance, he may supplie his servants wants, and doe
much good with the rest.

But to go on, they sinne also against all his Majesties
objects;

And that first in tyrannising over their soules and
bodies, in the courses of their unjust Courts. Which
as a noble man observert) are opposite to all the
virtues of the Kingdome, by reason of the exercise of
sole

sole authoritie. The Bishop citeth alone, accuseth alone, censureth and excommunicateth alone; But (saith he) Kings and Monarches have their Counsells. All temporall Courts have more wherein their authoritie doth rest; as the high Court of Parliament, Kings Bench, common Pleas, Chancery, Star Chamber, and all the rest. And so it is in forraigne Kingdomes, witnesse the Parliaments in France. But the Prelate doth all himself, and that in matters of higher nature then the highest temporall affaires: which is a thing (saith he) past all example, and for which they can render no reason. That Popish tyranny indeed whereby they exalt themselves above all that is called God, is the very ground of it, and best reason they can render.

Out of their presumption, they dare crosse by their Courts, the highest Court of the Kingdome; namely the Parliament; for which sawsy courses, our King have secluded them the Court of Parliament. Instance *Ann 1295.* Edward the first, who called a Parliament of his Nobilitie and commons, secluding the Clergie both from Parliament and protection.

2. They sinne against the subjects, in bereaving them of their faithfull shepheards; in removing the Dogges that should keepe, & the watchmen that should watch the Flockes: so they are left a prey to the Wolves & Foxes of which losse, implying danger; if the people were sensible, they would make more adoe then Michael made for his Idolatrous Levite.

But they are now as men forgotten, and their cause is so litle in request, that all the Ministers almost give way, yet with bowing downe betweene two burthens; where
a pre

pressure of servitude they put upon honest and faithful Ministers; their silent sorrowes and abrupt complaints (for service put upon them fore against their parts) doe testify. As for such in the Ministrie as are their devoted servants; they *rejoyce in the flesh*, by making the peoples burthens heavier.

The Prelats sett some as the *Egyptian taske-Masters* over the people, to see them doe their worke, wherein the people faile, never so litle, with the *Taskemasters* they are punished. Our Ministers are used as the Romans used the *Vestall Virgins*; they are beaten if they keepe not in the *Remish hely fire*.

As for the peoples Zeale, *sinceritie, holines, and labour* love.

The smoke out of the bottomlesse pitt hath blinded them exceedingly: For as the strict keeping of the first table, bindeth on the duties of the second table, so remissenes or mixture in the first; maketh us loose in the duties of the second. And if they yeild not to all, or be somewhat more strict in life and duties, what a hurrying to their Courts, what a poleing of their purses, and what a poudering with their execrations, doe they keepe against them? which according to the Scripturs, Councells, and Fathers should onely be inflicted for *Criminall causes*. As the Apostle Tit. 3. 10. speaketh concerning an hericke: *After once or twice admonition, reject him: Ob Criminales tantum causas & valde graves; For great and waightie, yea hainous offences* concil. Aug. cap. 23. *faith the Counsell*) they shall be onely excommunicate.

They abuse also egregiously the writt *de excommunicato capiendo* ; which should runne onelie upon criminall causes, as *heresie, denying to com at church, incontinencie, usurie, simonie, perjurie, Idolatrie*. But for any of those, they neither cite nor censure Gods people (because they have no grounds) and therfore they are not liable to this writt. Yet what case Gods people are in , by reason of this unjust proceeding , it is not unknowne to your Honours.

To make up the full cup of affliction ; by warrants and commitments from the *high commission*, people be cast into a blacke melancholike *Golgatha* or filthie prison, erected in the midle of the Citie, *against the libertie of the same*. This is like the *Lions denne* , out of which verie few are delivered with their lives, except it be upon verie ill termes; witnesse the yet *Crying blood of two honest men* , within or about these three yeares, and a third had his deadlie wound, besides the death of others in the other prisons. Instance these two worthie and famous men , sacrificed to the prison of the gatehouse, together with sundry worthies of the Scottish natiō, whose blood by their means was dried up, and drayned out in the prison.

This cruell course is absolutlie against his Majesties laws, and the Priviledge of a subject : For the statute for the Prelates imprisoning and lawlesse oath, tooke place in the height of Poperie , as hath been shewed in the time of Henrie the 4. whereto the commons (as it is witnessed) never consented.

For

For the further discovery of the evill of the Prelats
ons, and their imprisoning, give us leave to com-
nd to your view from the learned, the unhappie
(a hellish) beginning of it, when the *Mysterie of Ini-*
tie was drawn to a head, then began the scarlet
ore to put out the black flag of imprisonment a-
nst the people of God, that would not receive the
ark of the *Beast*; witnesse the collections of the lear-
l. *Eugenius primus post vacationem Romanae sedis, &c.*
Eugenius the 1. after the vacancie of the Sea of Rome, for
space of 4. monthes, was made Pope, who not regarding
lesiasticall affairs, or the furtherance of the Gospell, gave
harge about the yeare of our Lord 656. that Bishops
ould have their prisons bereaving (say they) the Magi-
te of the Sword, not for the punishing of Idolaters, Adul-
ers, &c. of which there were great abundance, but to
ish and pine Hereticks (as they called them) who
ould not heare and adore the throne of the *Beast*.

Gregorie the first (saith the Author) hath left a written
imonie, what the judgment of the ancient Canons is, of
Bishops as will have men to fear them for their prisons,
r fatherhood should know (saith he) that they should be
atores non-percussores, feeders not strikers, nova predica-
e quæ verberibus exigit fidem. It is a new kinde of
ching, to make men beleeve with blowes: but Eugenius &
Successours (saith the Author) scorned and contemned
divinitie.

Have not our Prelats cunned their Fathers lecture
tie well? Yes sure, for who feel the smart of their
ions? not the Idolater or vile person, yea not the
onfessed Athist, the canker fretting Arminian, or state-
betray

Catolog.
1657. venit.
Page 656.

berraying Iesuite, for with all of these they ar
haile fellow well mette; But the *grand transgressours*
the puritans shall be sure of the veryest dog-hole i
all the Bishops denne, though the Iesuites had wor
to haue the rougher words. with these their prisor
they so terrifie Gods people, that they often say, &
sweare, and doe they know not what. These ar
their *Herculean* arguments wherewith they con
cludeall in *Bocardo*, that dare deny the dung of the
2. Henr. 4. *Augean stable* to be good gould for the altar of God
Cap. 15. but the law is cleare, we neede not informe you
Fox. Honours that none should be imprisoned, *nisi p
legale iudicium parium, aut per legem terra.* That is
Magna *Vpon a iuditious processe, by a legall tryall, or by the law*
Can. c. 29. *the land.* Neither doth that act, from whence the
Edw. 4. c. 2. would ground their commission, giue any power
Edw. 3. c. 3. but rather a restraint to their imprisoning and fyn
ing, for if it did, it should crosse the law of th
land: yea the power of the Commission, so expou
ded, crosseth the statute it selfe, as by iudicious lav
Filz. natwe. yers hath been learnedly observed. Besides, the
Br. p. 51. 52. is a statute flatly against it.
Edw. 3. 15.
Cap. 6.

Further if they had such power, to what use se
veth that writte *de Excommunicato-capiendo*? So th
it is more than evident, their fyning and impriso
ing, are altogether against the lawes of the land, th
tenour of the power by which they hold, and th
course of their owne proceedings.

4. They sin highly against the Nobility & gentry, for besides their fining against their soules, in keeping out a powerfull ministrie, they intrude upon secular offices due to the nobility and gentry, and that against the law of God, the nature of callings, the Cannon law, and the law of nations.

Hubert was *Archb. of Cant. Lord Chancellour of Eng.* and Lord cheife justice all at once. Instances there be too manie, and that of our owne times; contrarie to the Act of the Counsell at Oxford, holden by Steven Langton; *ne clerici jurisdictiones exercent seculares*, that is: *no Clergie men should exercise anie temporall function.*

Math. Parisiensis maketh mention of the Popes junctiō here in England, to take the great seal from a Bishop, being Lord keeper for the time.

It is observed by one, *that it never went well with that state, where the Clergie hath borne Temporall Offices, or where they are Counsellours of State.*

It is a disgracefull affront to the Nobility, judges & gentry, as though they were not worthy or fitt for the places. The like may be said of Ministers, being iustices of peace.

That this their temporall jurisdiction is opposite to the Law of God, it is manifest from these words: *The Kings of the gentiles exercise Lordship over them, &c. but ye shall not doe so.* Luke 22.25.26. *Math. 20.25.* by the which places the Prelacy is so confounded, that they fall in with the *Rhemists*, by wrangling to wrest the

meaning of the Spirit. The places (say the *Prelats* and *Rhemists*) forbid *Tyrannous Lordship and Government*, but not a just and upright government.

In which cavill your Honours may justly wonder that men will be so shamelesse. For first we must consider, that our Saviour answereth his Disciples to *their question*, according to their *desire*. Now could they be so impudent, as to desire to play the *Tyrants*? No sure. It is *Tyranny* so to expound the place. But their desire was of a lawfull preheminance in *idoneo subiecto*, in a subject capable of it, and tells them plainly, they must have no such Office.

It is most true (as it is noted) that he barreth in his answer, all *ambitious Prelacy*, being the greatest tyranny: which the Disciples desired not, but further he denyes to them all temporall preheminance *lawfull* in it *seife*, but not for *them*, as he cleareth by the instance of the Dominion of wordly rulers; and the more to diswade them from it, he presseth his owne example, Luke 22. 27. And thus he answers the question. All Orthodox expositors both *ancient* and *moderne* accord in this truth.

Indicatur ministratio, interdicatur dominatio: Bernard. de Confid. Lib. 2. The Ministry commanded, but Dominion forbidden.

We should be free (saith Hierome) *from secular affaires*, that we may please Christ, *It is not for a minister* (saith Ambrose) *to have two Offices*. Father Latimer asketh the *Prelats*, if it were their offices to be *Courting* it, Sermon 5. to Edw. 6. In 1. Cor. 6. 4. *Non utrumq;* *gladium Petro*, saith

saith Beza, he gave not both the swords to Peter or any other Apostle, In annot. 1. Cor. 6. Bellarmine the Cardinall is expressly for this trueth, commenting on our Saviours words Luke 12. 14. *Who made me a judge, &c.* *Admonet Episcopum ut nec index litium, nec arbiter facultatum sit*, he warneth a Bishop, neyther to be judge in terrene controversies, nor a determiner of mens right, *de Pontifi. Lib. 5. Cap. 10.*

To the same effect, upon the same place, *Franciscus Turrianus* speaketh prettily and pithily: *Quid dicturi sunt Episcopi ad illud Christi, quis constituit me iudicem? &c.* When Bishops take secular power upon them, what will they answer to that of Christ, *who made me a judge or divider amongst you.* In doing so saith he: *Scriptos ex summis minimos faciunt*, they make themselves to become the least. Not unlike to that of the Corinth: *set them to Iudge, who are least esteemed in the Church*: Neither hence can it be collected as the Papist would force it, that the *Spirituality* (as they call it) or the Ministry is in place above the Magistracie, but that onely the object of their calling is higher and therefore their taking upon them, a temporall judicature is an *abusing* of the Ministry.

To the same purpose, the foresaid Author applyeth the Parable of the Trees, choosing a King: *The trees went forth on a time to anoynt a King over them, and they said unto the Olive-tree: Raigne thou over us, &c.* In *Episcopos plane convenit. It bitteth the Bishop right*, (saith he) *for they leave the sweet enlightening, inlivening word, and betake themselves to raigne in the judgment Seats of secular affaires, and so they become not Olives, Fig-trees, and Vines,*

Lib. 8. con-
stit. Apost.
C. 46.

1 Cor. 6. 4

but very bräbles for why as the Apostle; should they leave
 AAs 6. 2. the word to serve at Tables, and if (as the Spirit speaketh)
 no man that warreth intangleth himself with the affaires of
 this life, that he may please him, who hath chosen
 2Tim. 2. 4. him to be a Souldier: Ergo Episcopi qui lites, sive res secu-
 lares, &c. A Bishop therefore that taketh upon him the judg-
 ment of secular things, sheweth plainly that he warreth not
 for God, and so he cannot please him.

The Canon Law condemnes expressly *χρησιν
 ὁμοῦ ἰδῶς*. Secular cares in the Ministers. For this
 trueth also Counsells are current, *ne officiū habeant*, &c.
 Let not any Ministers have the office of a secular go-
 vernour, Consil. Tollet.

As for the laws of nations: as the callings are of a di-
 stinct nature, so all nations have ordinarily had a care
 to keepe them distinct.

Fabius Maximus is commended for opposing the
 choosing of *Æmilius Regulus* to be Consull, because he
 was a *Quirinall Priest*. But it is objected that good
 Princes doe put that dignity upon them. *Iunius*
 answereth: *Though they were good, they did not well.*

*Esti p̄: non
 pie fecerunt
 de Pontif.*

*Lib. 5. c. 4.
 note. 12. 13*

Secondly, the greatest Monarch cannot put thing
 together that God hath distinguished.

3. As good Princes out of good affection, without
 judgment (as the foresaid judicious man observes) put
 this authoritie upon them; so other good Princes for
 the *Tyranny pride and oppression*, that thereupon ensue
 tooke it quite away from them; upon the evill ground
 an

*Nireph. Lib.
 14. cap. 39.*

and sinfull effects of civill jurisdiction in the Prelacy.

Petrus Ferrariensis is bould to call the misplacers of *Catoleg.*
his power *Stultos Casares*, Foolish Emperours. *test. verit.*
Page 856.

2. Some may further object the antiquity of this mixed government, or third State, as they call it. For answer. 1. Custome aggravates sinne. 2. This temporall dignitie of theirs from our Kings to be *Barons*, and to have place in Parliament, &c. is as the learned witnesseth, not much above 400. yeares standing.

The author of the abstract, is of that mind that Henry the 2. was the first that putt this dignity upon the Prelats, to sit in Parliament, and the starr Chamber, taking his ground from Math. Paris. *Sicut ceteri Erones debent interesse, &c. Fishops and Archbishops Edit. Tiguri.*
they have their possessions, so shall they have their Earon- anno 159.
es from the King, and sit in Courts of judgment, as other Page 97.
Erone, till it come to matter of life or member. There
is no recitall here of former graunts, as apparantly
there would have beene, if there had beene any such.

A certaine writer of the Ecclesiasticall History shews many instances of Parliamentary Laws without either presence or consent of the Prelats. Yea King Edward the first, as we have shewed, *Excluso clero*, as one with (thrusting out the Prelats) enacted laws with his *Barons & Commons.* Page. 167.
Et sequent.

In the Raigne of *Philip de Valleis*, the French King, it was enacted, that no Priest or Ecclesiasticall person should be deputed to assist at the Parliament, or where the affaires of State should be determined or treated.

The reason is penned also. Because they should w
upon their *Spiritual functions*. By all this (wherein y
could have been much larger) your Honours may co
sider what wrōg this *Amphibian brood* doth to the C
fice of the *Ministry*, what indignity to your selves, wh
hurt to the *Churth, King, & State*.

Tindall in
his treatise
of obedience,
of a Christian
man p. 152.

The words of a glorious martyr, are like to be tr
truly verified of us : *Woe to that Kingdome where th
are either of the Counsell or of the Parliament. Yea the
counsell saith he, is as profitable to King or State, as t
Fox to the Geese, or the Wolves to the Sheep.*

2. Further, they possesse too much of that where
the Nobility hath too little ; For nobility witho
meanes, is as *Colours without armes*, for which cau
Henry the 5. determined in Parliament to have take
some part of the Prelats meanes, and given to the no
bility.

But cunning *Arundell* found a tricke to turne hi
off, setting his martiall spirits upon the warrs of *France*
whereunto the Clergie contributed very largely,
keepe their *coates undivided*.

To draw to an end of ripping up this endlesse su
ning, they sin more particularly against their *Office*
and Instruments, by whom they are served and u
holden ; as *Chancellours, Archdeacons, Officials, Churc
Wardens, & Parish-Clerks*; of all those, or of any one
them, is there any ground from Gods word, or inf
tution from Christ? yea are they not all the *Chips* of th
ou

block *Antichrist* ? Were it not a faucie part
any subject whomsoever, to thrust out the Offi-
of the Kings house, or State, established by the an-
laws of the land, without cōsulting with the King,
without any order from him ? Yes sure, for com-
sense would condemne it; how much more im-
ent bouldnesse is it, to thrust out the Officers of
ds house, appointed expresly in his word, and to
it in such as serve for nothing, but to maintaine
Kingdome of Antichrist, and to bring sinne and
gment upon a nation ?

For further clearing of the evill condition of their
ices, give us leave to present you with a short view
he particulars.

. For *Chancellours, Archdeacons, & Officials*, let us
ke to them under the name of *Officials*; For they
all subordinate in evill offices to the Prelats: If the
fials place and case be naught, so must the superiour
es and cases of such be, to whom, and which,
are deputed: now for the wofull condition of
fials, let them heare what *Petrus Blesensis*, a learned
devout man, (about the yeare 1150.) speaketh.
in Epistle to a certain *Officials*, whom he desired to
(as a brand out of the fire.) He writeth thus: *Exeat
Babilon, & vr Chaldeorum*; Get thee out (saith he) out
Babilon, or Vr of the Chaldeans, meaning his place.
Ministerium enim est damnatissima villicationis; It is an
ice (saith he) of a most damnable stewardship. *Ver-
um non est a nomine officii, sed a verbo officio*; The
word

word (saith he) is not from the *noun Officium*; or a place of some usefull charge, but from *Officio* to hurt or fend. And hence he maketh such verses as the time would afford, yea they may well serve; for the place worse then the verses.

*Nam genus est hominum quod dicitur offici-perda
Officio est verbum crudele nimis, & acerbum
Dicto plena malis, hinc dicitur officialis.*

A kinde of *Inofficious* men there be,
Derived from a sharp and cruell stem
Officio to hurt, so hence we see.

The word *Official* is a wicked name.

Vice Episcopi oves tondet, emungit & excoriat, sic Episcopi longa manubona aliena dirimunt, &c. Dissimulant peccata; Ergo relinque officiale officium Ministerium damnationis.

In Policrato
lib. 5.
cap. 16.

Being *Vice-Bishops* (saith he) they sheer and squeeze yea and pull the skin off the people. Give over therefore that *Officiall office*, being a service rejected of God. Yea lett all Bishops, Archdeacons and Officials heare what *Iohannes Sarisburiensis* (of the same time) saith them, and their places: *Peccata populi comedunt vestiuntur.* They eate & are cloathed with the sins of the people.

As for Chancellours they are the after-birth of the *Prelats Lordship*, wherein they have overtopped all other Earls and Barons, for none but Kings, Princes and Universities have their Chancellours.

Further for Churchwardens, they sinne most against them, and cause them to sinne most of any of the people.

people, they make them the instruments of much sin. If they be wicked men the it is their meat & drinke, to in-
 flame a faithfull Minister, & to afflict Gods people; but
 if they be good men, they must either shift their dwell-
 ings, to shun that unlawfull and harmefull office to
 the undoing (it may be) of their calling and family; or
 they must ly in prison; or which is worst of all, under-
 go the office with a *reluctancie in conscience*, being in-
 claved to Antichristian governours (howsoever they do
 no more hurt to Gods people.) We speake what we
 know; some of Gods people have felt heavie pangs of
 conscience for it upon their deathbeds. If the calling
 were of God, good men would hold it (being law-
 fully called) rather an honour, then a burthen to their
 conscience, *nam res bona neminem bonum scandalizat*, a
 good thing gives offence to no good men, but by the
 office they become in very deed the *Counterfais* of
 Gods Officers, and the *Popes promoters*. They sweare
 and doe, they know not what, yea they infringe the
 laws of the Land, being made instruments to afflict
 Gods people: By serving of forraigne jurisdiction,
 they sin against the Kings Majesty. All these be more
 then manifest by their serving of the sinfull courses of
 the Prelacy, in all which they are instruments and ac-
 cessories.

The greatnesse of their sin will appeare by a view of
 the particulars wherein they serve, being directly a-
 gainst the same laws, which the Prelates transgresse.

Moreover, they sinne against the Parish Clerks, who
 are the right eye of their *spitefull Courts*, for their office
 what are they? (be it with reverence spokē) a very crew

T

of

of *Holy Water-dishclouts*. There be (no doubt) honest men amongst them , and the more pittie they should serve sinne, but for the greater part, they are *thorns in the eyes & prickles in the sides* of Gods Ministers & good people: these be the *Knights of the Crosse*, the *keepers of the Popes Wardrobe*, the *Lords of Misrule*, and in a word, the *great Maisters of the Revells* , as for Pursuivants and Summoners, they make them nothing, but the *servants of sinne*.

These Prelats sinne also against all the *wicked* of the Land , of whose wickednesse and profanesse they are the very *Tent & Tabernacle*, and by opposing all good meanes, they strengthen the hands of the *wicked*.

Lastly , they sinne against themselves , their *owne* soules & consciences especially.

First, for wordly pompe and wealth, they enter upon an unlawfull call.

2. They cause others to sinne.

3. They bring the blood of many good men, and their families upon their heads.

4. They hazard (if not loose) all comfort in time of their greatest neede , when they come to give up their accompts?

Some dying like *Naball* (their hearts being dead, before they are dead.) Some never casting about for any comfort ; Some crying out , they have made a *bad exchange*.

One in terror of conscience told his wife, that he would not endure one of these pangs (which he had suffered for that wofull calling) for a world; And therefore charged her, not to reserve any thing of the revenue of the Bishoppricke, but to give it to the Poore, or if she put any of it into her stocke, it would bring curse upon it, and consume it.

We could further relate what horrible plights they have putt good men into, upon their death-beds, by forcing them to conforme, crying out that to save their means in their service, they had *tips* their *cogus*, or *bitt* Gods people, for which they smarted. Others within few dayes after their subscription, upon more serious conference with their owne consciences, discovering their errour have languished to the death. Humble applicat. P. 41. Yea we doubt not (saith the same Author) that when it shall please the Lord to Honour his churches with the free libertie of his ordinances, that the subscribers and conformers will then cry out with the Bishops of Asia: *Nos non nostra voluntate sed necessitate adusti* Evangel. hist. Lib. 3. c. 9. *subscriptimus, non animo, sed verbis tantum consensimus.* We subscribed not willingly, but upon constraint, not with heart, but with hand, the that coyned distinction will not hold, to subscribe against the mind, but not against the conscience.

But so much may suffice to have said of our sinnes, whereof we have shewed at large, them to be the speciall cause.

Now we come to our judgments, whereof we affirm also them to be the cause, according to that rule: *Whatsoever is the cause of a cause, is also the cause of the effect proceeding from that cause.*

Iudgments are either spirituall or temporall , spirituall, as departing of Gods presence, and that insensible, we not lamenting after him as we should.

2. *A breaking of the staffe or power of the meanes:* for all the plenty we enjoy, yet *the right arme and right eye* , that is the convincing & controleing power of the *Vision* is cutt off.

3. A decay of Graces.

4. A benumbed, sencelesse, and groundlesse securitie from the *Spirit of Slumber*, which is upon us.

5. Fearfull Cowardise, and hardnes of heart, so that we cannot mourne.

6. *Self-love* in every one seeking his owne, and none that which is the Lord Iesus Christs.

7. A withdrawing of *the right hand of fellowship*. And lastly, a bold contempt of Gods Iudgments.

Whence are all these, but from the Prelats, keeping Christ at the dore? They abandon him, and will not suffer him to dwell with us. They vassall us so at their pleasure, that God taketh no pleasure in us. They will have what they will, and we must give God no more then they will.

The Ministers are in bonds, and the word in bonds, there are none to cutt the cordes of their Tyranny, and to sett Christ at liberty. How should the men or meane be powerfull among us? How should we thrive in grace, when the *enimyes of grace* and Gods glory command us? How should we be enlarged in our hearts when they keepe us streight in our bowells toward Christ? How should we be stout in our owne cause when we dare not be seene in Christs cause? And how should

could we love God, and one another, when we hate
not with a perfect hatred them that be his greatest ene-
mies?

Many more great and fearfull spirituall judgments
overflowing this Land, we might relate, if time would
give us leave. As *punishing sinne with sinne*, which in-
deed is the greatest punishment that ever God inflicted
on his people. *Thine owne wickednes shall correct thee,* Jerem. 2. 19
*and thy turning back shall reprove thee, know therefore and
see, that it is an evill thing and bitter, that thou hast for-
saken the Lord,* and surely it must be so, because this
sinne of the Hierarchie is the onely sinne of the Land,
maintained by a Law; whose authoritie is prest upon
people, who either without conscience, or against con-
science, imbrace it; And therefore just it is with God
to punish this high and capitall sinne, with other sinns
of a high nature.

Now we come to *temporall judgments*, whereof (to
our shame) we are more sensible then of the *spirituall*.
And yet in very deed lesse sensible, then we should be.
It is too true of us, *that evill men understand not judgmēt.* Prov. 28. 5.
That is to say, in the *true nature of it*, in the sting of it,
and in the causes of it. The reason is well implied in
the same place, because *we seeke not the Lord in it.* We
attend not *what he speaketh in judgment*, and what he
would have us to doe by it. For if *we sought the Lord,* (as
it is there) *we should understand.* But to passe the scoffers
of Gods judgments, even we who profess our selves to
be more sensible, make a *determining sence* our judge in
his inquirie, if the smart be not on our selves im-
mediatly; we understand not the judgmēt as we ought.

2. Sam. 22.
23.

Wife David was of another mould : *All thy judgments* (saith he) *were before me.*

It is an astonishment to thinke on our stupiditie, the Lord may cry to the *Heavens and Earth to heare*, for we will not *heare nor understand.*

The Earth *shaketh and trembleth.* The foundation of the Heavens move and shake above our heads, and all because of *the wrath of the Lord.*

The very Heathen *Centurion*, and they that watche Christ, when they heard the Crye, and sawe the *Earth quake*, were terrified at the judgments of God, *Math 27. 54.*

Hab. 3. 16.

The Prophet *Habakuck* telleth us, when he heard the *voyce* (namely of Gods judgments,) *Rottenes entre into his bones, and he trembled in himself, that he might be safe in the day of the Lord.* The mightie God hath spoken yea and roared to the care, and discovered to the eye, all the judgments written in his booke.

Yea all these have beene or are in some measure upon us. Judgments on our *Persons, States, Names, Families, callings*, and what not?

Psal. 11. 13.
השתחית

Are not the *Foundations* (as the Prophet speaketh) *cast downe?* where the word signifieth : *The grounds of Laws, Ecclesiasticall or Temporall, of Counsell of Warre, of State government, of making and managing Warre defensive or offensive, of trading and trafficking.* In a word the *foundations of all our frames & attempts*, (for all these the word carrieth) are *shaken in peeces at home and abroad.*

It is true that this truth from the pulpitts and towers of State is dayly discovered. But who in his place laboureth as he

he should to understand it and avert it? Now
 to be the great *Enginieres* in undermining of our
 foundations? Directly the Prelats, and our sinnes
 brought out of the *Saltpeter & Sulphur* of these fye-
mineralis, are the mynes and gunpowder to blow
 all up. No tongue of man can expresse what
 that *blast* from the *Tower* would have done, if
 God in mercy had not prevented it. Yet the blo-
 wing up of all the Towers and Castles in the Land,
 could not so shake and ruine the foundations of
 Church and State, as they have done. For the for-
 mer, how great and feartull soever it were, could be
 but an *evil of punishment*, but the later is both an
 ill of *sinne* and *punishment*, and therefore must be
 more hurtfull. That had beene immediatly from
 our owne hand; but they have partly brought us,
 and are like further to bring us into the hands of
 Gods *Scorpion-scourges*: For if we have not Christ
 to craigne over us, the rodd of his wrath must rule us.

But breifely to the prooffe of the Assertion, lett us
 take a short survey of our particular judgments.
 Whence are the strange *Consuming sicknesses*, and bodi-
 ynhabilities to performe and hold out in services?
 The *Atrophie*, or waxing lesse of the members; The Lev. 26. 16
 wearing away of our lives and spirits insensibly?
 But either from the keeping backe of the food of
 the soule, or from their mixing it with the soule-kill-
 ing poyson of their owne precepts and Ceremonies?

Whence

2. Kings 4.
19. Whence is the sicknes of *the head* (of which we c
out so much : *Oh! my head! my head!*) but from the m
lignant and contagious spirits of the rotten and *naugh*
heart of the Prelacy. And from the noysome and co
rupting vapours of such *bad stomachs* , as overcharg
the head?

How cometh the breath of our State to be *infected*
but by the tainting *breath of Antichrist*? So that v
cannot runne, yea nor walke with God freely , as v
ought to doe?

How commeth the fruit of our bodyes to proue
evill: but from the Prelats vassalling of them (to o
shame and sinne be it spoken that are Parents) to th
Marke of the Beast, as Crosse and confirmation, &c again
which the Lord threatned fearfull Iudgments in th
Booke of the Revelation, Chap. 14. 9. 10. 11. whi
places we desire might be well considered , and o
proofe thence against the Crosse: If the parents of *Me*
ses would rather expose the infant to the immedi
providence of God (without any mediate mean
able to preserve life) and themselves to the hazard
Pharaohs wrath, then to admitt or committ the les
sinne, in committing their Child to the wrath of a
rant (which was to the Child but a temporall dange
what should we not doe, rather then to expose o
Children to a spirituall danger.

Further , if our Children proue Schollers, at t
first entry to the Vniversity, they must be *matriculat*

With an *unlawfull oath*, and be nussed up in Popish practises, or no proceeding for them?

Lev. 26.

16.

Dent. 28.

33.

Why doe we sow, and the ennimies reape?

Why eate they what we *labour* for? but because that the Prelats make the Land to *labour* of sinne, and our labours in Gods service are so slight, so vaine, superstitious and fruitlesse to God, and so pleasing to the man of sinne, that it is just, our labours should be so fruitlesse to our selves, and so profitable to our enemies.

Why breaketh out the fearfull wrath of God and raguye sores among us, but because of *Baal-Peor* his *working Ceremonies*, and our *gangreens* of Heresies? all living life and breath from the *Prelacy*.

Why hath our earth beene as *Iron*, and the heavens *brasse*, but from the *brassen* statutes, and *brassen Sermons* of the *Prelacy*?

Why have strange fires (as from unknowne causes) broke out, and consumed us? And waters overflowed us, but because of that *strange fire* in Gods worship among us, and the waters of *Nilus*, mixed with the pure *line* of Gods ordinances, let in, and kept in by the *Epish profane crue* that depend upon them?

Whence hath beene the groning of the brute and beeleesse creatures amongst us, under murreings and *stings*, but from our sinnes, arising from the *Beast*?

Why under abundance of *fire & food*, is there such extreame death and want of the one, and no *proportionable price* upon the other? but because the warmin and *actuating* heat of Gods Ordinances (notwithstanding of the plenty) is so weakned and quenched, and the *staffe* of that bread so broken, or bruised by the Prelats, that we *eate* and are not *fed*, we have much *fire* yet we are not *warmed*.

Why be our attempts against our enimies so fruitlesse and ridiculous?

Why is our *peace*, our *warre*? & our *warre* our *shame*?

Why fall we, and flye we with such high dishonour before our Enimies?

Why are our formerlie feared *Seamen*, and *man* Marchantes taken by the Dogges of *Dunkirke*, and use worse then Dogges, (which to thinke on, we thinke our English hearts should bleede with pittie and indignation,) even from our *Vassalage* at home, to the Enimies and adversaries of Christ?

Why is the curse of *Iudas* made good upon *Isaiah* *namelie*, *servants sett over us*? *Sub dignitate Domini minus turpis est conditio servi*. It is the lesse shame to servant to a worthie Master?

Pf. 109. 6.
Lam. 5. 8.
Deut. 28.
43.

Why are the *Strangers* within us *gott up above us* (the spirit speaketh) (*namelie* besides others) a sort

de, Barbarous, needlesse, and uselesse souldiers (without Example in a free nation?) who commanded and devoured in mens howses, as if all were their owne, causing their families, reviling themselves, and now and then killing his Majesties subjects. Is not this a farfull and heavie Iudgment in a free State? and yet it is with God, because we will not have *Christ to rigne over us*, but we are content to march under Antichristian leaders, who *have quartered our Colours with the Colours of Rome*: The Lord therefore plagueth us with a sort of Romish Jesuited Irish bratts, whose insolent outrages, together with the hellish roaring carriage of those of our owne nation was the *very finger of God*.

Why are we become the taile of contempt, and *prize of nations*, where we were once the *head of Honour, & glorie of the nations*, but because the *taile of the Dragon* hath laid us so lowe?

Lastlie, to finish the point: why doth the *Lords soule* *loath us*, that he will not *smell the smell* of our services ordinarie or extraordinarie, but because we *burne incense* to him of the Prelats making, which is an *abomination*: as a *linse woollse* garment was not to be used, nor plowing with *an Oxe, and an Asse*, so the Lord cannot endure a mixture in his service.

But some will object, the Prelacie did beare sway, when none of these plagues or judgments overwhelmed us, but we had peace and plentie at home with

successes and triumph abroad. For answer:

Cap. 2. 4. 1. By way of concession, the verie same objection in effect maketh that Godlesse people to *Paul* in the Epistle to the *Romans*. For Pauls answer implieth by anticipation, or prevention so much, as if they should say thus: *We have prospered, and doe prosper. What tell you us of sinne, or of Iudgment despisest thou* (saith Paul) *the riches of his goodnes, not knowing that the goodnes of God leadeth to repentance*. As if he should say, it is true, the bountie of God in all our ward blessings, his patience in bearing with your sinne, his longanimitie in deferring to punish, is exceeding large and wonderfull; For, by three emphaticall words the Apostle expresseth this concession.

ΠΕΝΕΤΗΣ
ΠΡΟΤΗΡΑ ΠΑΡΟ-
ΒΟΥΝ.

But is this the best use you make of it? should it not rather worke remorse in you?

Dan. 11. 36 To applie this, though we practised & prospered, as was said of *Antachus*, yet doth it argue that God is not displeased with us in this particular? No; No more then Ier. 44. 17. the Iewes prospering when they baked Cakes to the *Queene of Heaven*.

2. That old proverbe is verified in them, *nemo repente fit malus*, nothing evill of it selfe comes to be monstrous evill but by degrees, so it is with them, Sathan at the first, laying of the foundation of his Antichristian Kingdome, began to creepe in by bare Antichristian titles of superioritie, the evill whereof, nor the ensuing mischeife, good men did not observe, yea

Sathan

Stthan watched a long time for his opportunitie of sitting on of this *Hydraes head* ; For till the time of Pope Silvester, about the yeare 320. Rome it self was without any Lordship at all, upon which Lordship followed that blasphemous Arianisme, which afterward made all the Church of God to *groane under it*: with those Antichristian titles were joyned wordlie promotions, which with the swelling pride of superbie, brought the Hierarchie to a full height, not onely in Romes Dominions, but also here in Britannie, of which that foresaid Monke *Austine* was the first beginner.

This misterie of iniquitie that the Apostle speakes of, had its beginning in *Diotrephes*, called by the Spirit *αὐτοπροτέων*, a love of primacie, in whose person (saith *1. Ioh. 9.*) the Apostle condemns *avarice & ambitious superbie*, the verie worst plagues of the Ministerie, this sprung up in *L. Bishops & Archbishops* and Patriarks, till that Monster the Pope was fully formed, who as he had his rise from those wicked Offices; so still he is upheld by them, and maintained in his Kingdome of *darkenesse*.

As for Cardinals, they are but a new invented toy after Romes quite departure from Christ, maintaining rather the pompe of Antichrist then his power; the Pope and Prelacie could not build *Rome on the first day*, but everie one tooke his turne, as appears in *Gregorie 1.* and his Predecessours.

But Rome by his Successours being made a *Tabile* and receptracle of *Devills*, made the *Hierarchie* the servants, more vile and cruell, (if it were possible) the their Masters, witnesse their related practises in this nation.

Now to apply this to the answer of the question. At the beginning of Reformation, our Bishops did not see the evill of the things. Manie of them were painfull in labours, rich in works of mercie, and in the end some of these sealed their Repentance with the blood: yea further in the beginning, the Lord was content to beare with some beginnings of Reformation. In *Queene Elizabeths* time; howsoever they became the servants of *Christ*, and interrupted the course of the Gospel by the Antichristian power, yet her Majesty and the State would not beare, that they should be sticklinge with the State; that by *packing with Iesuits and Papists*, they should countenance and maintaine either *old or new Poperie*; that they should affront the *Nobilitie* and least of all, that ever they should see the *grand Idol* of their *Mase* established: But upon everie Information made, she curbed their tyrannie, and rebuked their *vilenesse*; Also some well effected Statesmen of the Nobilitie & others, were now and then *knocking* them over the *shinnes*, so that they could not exercise the full power of their head, but (as a learned man prophesied) so soone as the Queene was removed by death wicked men, more infected with Poperie, would creep into their places, who being more lively members of the head then the former, would desire an *indeavour* more powerfully to be joyned to the head

either

ther by bringing the Church, over which they tyrannise, frō the obedience of Christ, to the tyrannie of Antichrist; or by murdering and pining to death, such as would not yeald to their *Slavish Ordinances*; the trueth of this predication speakes in their practises against the trueth, and true Professours; even just as they did in the time of K. Edward and Q. Mary, so now these booke for their time, that if Idolatrie, come to be more publick, they would adhere to their head, and bring both the *Kings Crowne*, & the *Crowne of Christ* in subjection to the Popes *Miter*; so that whosoever were King (the Lord preserve our King) he should be but Vice-roy, as it were to our *Iesuited Prelates*.

The reason is, the members will never hould themselves fully inlivened and activated, till they be joynd to their *head*, nor their functions well discharged till they have done the very service, whereunto by their head they are appointed.

If it be objected, that some of them be quiet harmlesse men: give them *ease & bellie-timber*, and they will doe no hurt; yea some of them be of the better side, and stand with the State, and for the Priviledge of the subject, yea some of them suffer, as it is thought for the State.

To the first of these, let *Iohannes Sarisburiensis* answer: *Nocent sapius, & in eo demones imitantur quod tunc prodesse putantur cum nocere desistunt*, they hurt for the most part, but in this they gain the commendation of devills; they are thought to doe good when they cease to do evill. In Polycrat. Lib. C. 24.

Simia

Simia semper erit simia, a Monkey will ever be a Monkey. Noysome Beasts, cruell men, and Officers of enmitie to the offices of Christ, upon ever occasion they are readie to expresse their disposition though it be not alwayes *in actu exerciso*, in the actual extent.

For the second, you know that maxime, *aliud est esse & aliud apparere*; It is one thing to seem, and another thing to be. If *Sanballat & Tobiah* put in for *building of the wall*, they will *daub* with intempered mortar, and it will prove a rotten peece of work: it were farre better (as *Nehemias* saith) that they should have *no portion in the businesse*, they who can not endure the walls of *Sion* to be built up (but are as many wayes opposite as ever *Tobiah & Sanballat* were to the reedifying of *Ierusalem*;) shall never do good to the walls of the commō wealth: they who can not suffer Christ to have his *right*, will never help the subjects to their *right*.

As for the suffering of some (as it may be thought) for choosing the better part, may it not rather be, because some would give more for the place, or because they might be more serviceable in the place in some Popish or Arminian Policie?

Non satis semper inter se convenit urbis, though *Samsons Foxes* be tyed *taile to taile*, yet they joynly *settle on fire*, and burne up the *barry field*.

We speak not thus, as though we envyed or would extenuate any good that might be in any of them (for we

we heartily wish, that they were both freinds to Christ
 and to the state indeed,) but we intimate the truth of
 that sacred position: *a man cannot gather grapes of thorns,*
and Figs of Thistles, of *Thorns & Thistles* indeed they
 might prove *Cedars & Palmes*, if they were transplan-
 ted, but so long as they remain in that *curst feild*, as a
 everend man said well: the best proves but a *bramble*.
 In our later and worser times we see few or none
 but *brambles* planted in that feild. If there be a *man of*
discheife, a *mad railer* on the *State*, a maintainer of *Pope-*
rie, and *Aminianisme* with some new *frontispice*, af-
 fronting by his insolent carriage the great *tribunall* of
 the Kingdome; this man shall be a *Lord Bishop*, and
 good enough too, for it is matter of lamentation,
 howsoever many thinke otherwise,) that a *good man*
 could be spoyled by the place.

Henrie the 8. most admired the life of that subject,
 who never was *so low* as to be a *Constable*, nor never
 so high as to be a *Iustice of peace*, so we may say that
 he is the happiest *Church-man*, *ceteris paribus*, that never
 was so low, as to be a *Parish Clerk*, nor came never so
 high as to be a *Lord Bishop*.

It is just with God that *evill men* should dwell in
 the *Palaces of Babell*, partly that they may the more be-
 tray their enmitie against the Kingdome of Christ; &
 partly that men may see, and hate the evill of their
 places; For when they see plainly nothing but thorns
 and thistles to grow in the ground, they will proclaime
 openly to be a *curst ground*.

Let us not then deceave our selves with that Popish and Poppish argument of thriving, but let us rather be *humbled* for so long despising of his mercie: *nam tarditatem iudicij gravitate supplicij compensat*, he payeth home for all together when he punisheth.

Lastlie, the more perspicuous discoverie of a sinne joyned with a *longe continuance* of the same, bringeth the more heavier and fearfull judgments in the end.

And so much for this point, wherein we have not taken all this paines (presuming of your Honours patience) to charge all sinne and judgment upon the Prelates, to discharge our selves, *as guiltlesse*, but ingenuously we charge our selves not onelie with our own sinnes, but to be also accessarie to theirs, in obeying of them.

We acknowledge that God hath a speciall *Contr*
Hose. 4. 2. *versie* with his people, (which if it were taken up, he would quicklie *dispatch his Enimies.*) But our point was to prove our sinnes and judgments to have the *rise* from the *Hierarchy*, and them to be the *Capital sinne*: so in some measure we hope we have done: and for judgments threatened a litle of them, in handling the next point.

9. Position proved.

If the Hierarchie be not remo- ed , and the Scepter of Christs Kingdome, namelie his owne Discipline, advanced to this place, there can be no healing of our sore, &c.

If there were no more to prove this, but the former point well proved. it were enough ; For if their calling & standing be the cause of all the evill of our sinne & judgment (as hath been proved) then no removall of them, no removall of sinne and judgment, but rather an increase of both. For it is the maine Nationall sinne that keepeth up and maintaineth the controversie with God, and if that ceasse not, God cannot in iustice ceasse from punishing, till he have made an end.

The point then is made good from the former Position, which still must be our *medium* or meane , for the prooffe of this. Your Honours may be verie acute and sedulous in *taking up & redressing* of state greivances, in repaying wronges, in censuring *misdemeanours*, in preventing the plots of the *Enemies* , in searching out, and *punishing* our domesticke *underminers* , in providing forces against the *Enemie*, for our selves and our *allies* , in taking course with the *mothes hornets & Castles* of the state.

All these are to be done, but the former is not to be undone, For if all our owne greivances could be remedied , and that which is Gods greatest greivance should not be done away, what good should be gott by

it? but making a way to a heavier judgment.

For so God might go back to fetch a greater blowe.

It is houlden dangerous of some Physitians to give Phylick when the Sunne is in any ruminant or *horned signe*, as they call it, instance *Aries* or *Taurus* howsoever all the *State-medicines* can doe no good, lōg as the state movs in the *horned signe of the Hierarchie*. And the reason is, because the humor being *moved* is not *removed* rageth more fiercelie. As God hath not blest any Parliamentary indeavours, because as we take it (under correction) they went not this way to worke so it is likelie, he will not be with you now, if you go not this way to worke; For God is more tender of his owne *Honour* then of all the States and Churches in the World. *Yea he will abhorre (as he saith) his own counsellencie, and hate his Palaces, if the thing displeasing to his Majestie be not removed.*

If you strike not at this roote, (give us leave right Honourable to speake freely in Gods cause;) The Lord may answer your desires of peace, and indeavours of reformation, as *Iehu* answered *Ioram*, asking him, if he came in peace, *what peace* (saith he) *so long as the Whore domes of Ihy Mother Iesabel, and her witchcrafts be manie?*

2. Kings 9.
22.

So what peace can we looke for, so long as the Sonnes of the *Woman Iesabel* remaine; Their Mother name, they *nature* indeed, for they are the *woe to the house*, (as the word is commonly taken.) Or after more proper signification, they are the *Scatterers*

God

Gods people: it may well be said of that Ambitious
 Good, as *Euripides* said of the lying, and vain-glorious
 Astrologians of his time, τὸ μωτικὸν πᾶσι φιλοτιμὸν Traged.
Iphigenia.
 αὐκῶν, all that kinde is an Ambitious evill of vain-
 glory.

It is true, that with the most, namely,
 theists, Papists, Arminians, openlie pro-
 phane, Ignorants, and Protestants at large,
 this trueth will hardly finde acceptance, *yes if*
grace, mercie, and peace, and all should forsake us,
 they will not beleeeve it, because they are Enimies to
 Christ and his Kingdome, but all men of inlightened
 judgment, and impartiall affection, both see this
 trueth, and feare, foreseeing the sequell.

It is further true; that if all the Ministers in Eng-
 land would averre the trueth of this, the Prelatts
 would thrust downe everie man from their places,
 and doe them a worse turne if they could, because
 their Kingdome lyes upon it.

Bishop Cooper maketh the abolishing of Lord Bishops M. C. adim.
 the very overthrowe of the Church. It is true in. Pag. 28. 29.
 deed of the Romish Church: *But shall the lye of wretch-*
d man make the trueth of God of none effect (God
 forbid)?

We know (right noble Senatours) that you beleeve this *Hierarchie* to be the roote of all our evill, then will necessarie follow that it must be rooted out, or will roote us out.

It is remarkéable what God spake by the mouth of that Honourable *Protomartyr* Mr. Rogers, that when the Gospell should be reestablished in *England*, if the Kingdome of Antichrist were not utterlie *eschured*, & *totall reformation* made in Gods worship, that our persecutions should be *greater*, and our triall hotter, then in the dayes when he and others suffered; he spake to this effect, and so it is like to fall out, except God prevent it; For if we remove not the *Canaanits*: It is just with God, that the *Canaanits* should remove us; Thathrice noble *Essex*, who died in Ireland, on his deathbed foresaw, and proclaimed a fearfull woe to *England*, because they turned all their Religion into Politie.

It is too true, for this hath beene and is the *Master peece* of our wordly *Wisdom*, as appeareth by our *Acts* to make Politie ride Religion, and to make Religion serve Politie on foote.

But this is just to sett the asse upon Christ, and not Christ upon the asse.

That Counsell of *Daniel* to *Nabuchadnezer* may well here be applied: *Breake of thy sinne with righteousness*. For the words are so in the originall, where we must understand especially, *his besome sinnes*, pride, tyrannie, and oppression, so this is the *Kinglie sinne*, which must be broken of, or else no peace to be obtained.

Dan. 4. 27.
פרדוקה

If *Iacob* go up to *Bethell*, to build an *Altar* for Gods *Gm. 35.*
Worship, if he will be free from the feare of his *Enimies*,
 he will first remove all the *Idolls* out of his howse.
 So will *Iosua* have the people doe, for he telleth
 them plainlie, they could not serve that *Jealous God*, nor
 prosper in any thing, except they put away their *Idolls*.
Isaell was in a wofull case through subjection to the
Philistines, and want of Gods presence in the *Arke* of
 his ordinances.

In this case it is said, they lamented after the Lord; *1. Sam. 7.*
 But *Samuel* told them, that would not serve their
 turne, except they put not onelie away their *Idolls*, but *1. Sam 7.*
 also *Asheroth*, their beloved *Idoll*. *23.*

Where by the way, it is to be wondred, that this
 people, given by God into the hands of the *Philistins*,
 should have the *Enimies*, speciall *Idoll* for their *Minion*
Idoll.

Now that it was the *Philistins* speciall *Idoll*, it is
 scarce, *1. Sam. 30. 10.* Where it is said, they put *Sauls*
 Armour in the howse of Asheroth. What is to be said in
 this case? except the Lord smite the hearte, no affliction
 cometh understanding.

But to compare our selvs with them, is it no matter
 of wonder in us, who have layen so long under *Romes*
 Tyrannie (in whose blood she hath gone so deepe, who
 like the red *Dragon* standeth yet gaping under great *Revel. 12. 5*
 hopes to devoure the distressed man child the glo-
 rious *Gospell*, who meaneth rather to massacre us, then
 to be at any more cost with burning of us)

Is it no wonder we say, that we should retainē
 our *Idolls*, and *Masters of their Ceremonies*? Let us
 then

then both for shame and feare, put away this *Asheroth* the *Hierarchie* ; It may very well be called *Asheroth Carnaim*, a two horned Idoll , pushing both the *Church* & *Common-wealth*.

What King or State found ever any good successe, by toying themselves with reforming of the Popes impiety and tyranny, till they made utter extirpation of his Idolatrie, and unlawfull authoritie? So no reformation of the evils of the *Prelacie*, but by a totall or absolute removall of their unlawfull authoritie ; As we have great cause with *Israell*, to lament after the Lord (for his glorie is defiled,) and we desire to doe it heartily. So this Idoll of the *Hierarchy* must be done away, or no discomfiting of the *Philistines*.

The Lord of Hostes , since your last meeting , hath made that great *Goliath* to fall unexpectedly: And surely we may say (with reverence reserved to the Phrase it is wonderfull in our eyes ; As the Sea is called *Mor omnium undarum*, so he was the death of all our springs. He was the *Gomah* (as *Paracelsians* call it) in whom & from whome, all our malignant starrs have their strength and motion. He was our *Shebna* that the Spirit speaketh off; who was not onely Treasurer and Steward of the howse, to take in all , and disburse of all but he was the great *Pandora*: all Offices in him , all suites by him , and all the means to him and for him. Indeed the word translated *Treasurer* , is taken in the originall by the learned, to signify one that nourisheth or cherisheth; whereby they would intimate that wicked mans entertaining of secret plotting with the

Assy-

Assyrians, & Egyptians, to betray the Church and State? intending in the mean time, to make a great hand for himself, and by the danger, & destruction of the State to provide, for himself, against all danger: It is manifest, that our Shebna went beyond him in this, for he made *Rome of England*, setting all things to sale, and sold the *fee-simple* of England to Rome, that he might have the *tenent right*.

As in Athaliah were observed, Ambition of reigning, love of her Idolls, and desire of revenge; so the intollerable pride of that *unparalleled evil*, did evidently demonstrate with other passages, that he ayimed at the *garland*. As for his *devotion* to *Babell*, and the bitter fruits thereof, together with his desire, to requite your *Animadversions* upon his life, your *Honours* and the whole State should have felt it, if he had not *allen*.

Sejanus was never so ungratefull, nor perfidious to his Master, as he was, nor never did the State that in ignitie and indemnitie, that he hath done to us, nor ever *trucked* with forraignes, to betray so many states as he hath done. when one of the *Ancients of Rome* saw the governours grow carelesse of the publick good, and following of their private gain, he said *Rome wanted nothing to undoe it, but a chapman to buy it*: What a dangerous case then were we in? who have Rome, the Emperour, Spaine, and Austria, yea and all the *Bablonish crew* in France, Italy, and Germanie, as so many *swapsmen*, laying their *pates & purses* together, to make purchase of us; especially having such a *Coopinate*,

as he with so many Iesuited *Faētors*, and *broakers*, as would afford thē a rich penniworth. For all his graving of his habitation for himself, in the top of a rock, the Lord hath brought him downe, and covered him.

Humanists relate how the Ancients had wont to hang a Wolves head upon the gates, to avoyd and expell the *inchantment*, or *beſitching* of their Cities from contagious vapours, stirred up by inchanters. The truth of the evill, or remedie, we will not argue, but surely, the sprinkling of the blood of the Wolf, (if we can follow the Lord in it,) may be a means to save our King, and us, from these fearfull and imminent judgments, that he (for our sinnes) might have hastened, and halled upon us by his Iesuited tricks; as *Masses*, *Murthers*, *Poysons*, *Treasures*, *Venerie*, & *Venifices*.

The Lord smote but in time, for surely some great *Monster* of that *Ægyptian Nilus* was come to the place of the *birth*; for God never taketh off such an high and *Arch-enemie* to his name, but upon the very *pinacle* of some high exploit; Instance *Shebna*, *Haman*, *Guise*, *Demain*, *Dancre*, and *Francis the 2. of France*. we leave others to rake in his ashes, it is not our work: as his name *rotteth*, we wish his sinne might dye with him; But give us leave (right Honourable) to signify what we cōceive; we fear the body of the *Retort* be too too sound, and the *materialis* too too safe; the Iesuits & their *Cosin- Prelats*, with all the *Dukified* crew, will make a shrewd shift to use the *Limbeck* with some new head, & then the work is not *marred*, but hindered for a time.

To our matter then in hand, the Bishops are the *bottom* of the businesse, and that *bottom* is our *bane*. They tell us indeed, that the *high Commission* hath no *bottom*; but as a Counsellor answered, *surely it had a bottom till they beat it out*. There is no way (according to our Position) to make good the work begun, but to beat the bottom out of the *Prelacy*, and then *Romes* work, and *Spaines Market* is quite undone. To speake (under correction) if Parliaments had taken them in (as *Elisba* said to the Elders) & *handled them roundly*, namely, cashiered their places, and rid Gods Church of their tyrannie, the wicked had never come to that height, nor it may be to such a *desperate* and *unhappie* end.

It was often agitated in the Counsell of Spaine, whether they should bēd all their forces first against the *Low Countries*, & thē against *England*, or first against *Engl.* & thē against the *L. Count.* since they were not able to deal with both at once: It was caried and concluded that the later was the better, & that upon this ground; that if they would take the *River*, they must first make themselves *Masters of the Sea that flows into the River*; that is, if they would regain the *Low Countries*, they must first make these *forces* and *means* their owne, that maintaineth and upholdeth the *Low Countries*.

So to apply (for we may borrow wit of our enimies) if you will deliver the King and State of corrupt, and *corrupting men*, such as be *abusers* of the Kings favour; prophane *Bellie-Gods*; time-servers, enimies to the

Gospell, whether professed *Papists*, *neutrals*, or *mungrils*, yea if you mean to make *Dagon* fall in Court or Country; Or to cleare the ayre of those *Croking* *plaguy* *frogs*, & *undermining* *locusts*, the *Iesuits*; then *strike* *neither* *at* *great* *nor* *small*, but *at* *the* *Hierarchie*; For it is the *troubler* *of* *Israell*, the *Censer* *of* *all* *strange* *fire*, the *Fort* *of* *Gods* *enimies*, the *strenght* *of* *sinne*, and the *Megazin* *of* *all* *mischeife*.

If you had by your *representative* power taken off that *Hydra* *his* *head*, it had been an *Heroick* part, and worthe of so high a *judicature*; For so should the King have been delivered from the *snare*, and his state from an unsupportable burthen; yea sundry evill events, both at *home* and *abroad* might have been prevented: but frequent experience maketh good this position, if *Baruck* stand upon terms with his Office, he looseth the *Honour* *of* *the* *day*: If you had removed this *Evill-one* from the throne (as your *Predecessours* have done divers, though not so bad as he,) and suffered this *bitter* *root* of the *Hierarchie* to stand, and pread; out of it, as out of a *Gorgons* *head* more monsters should arise, and the last should be the worst. He was their *Creature* at *first*, and became their *Creator* at last: that it must be so, so long as they subsist, take a pregnant instance, from the removeall of his *Predecessour-Idoll*, whose *sinnes* yet cry to the Heavens, being managed out with the high hands of two *pandering* *Prelats*. But as he was but a *subcellanean*, and a *verie* *Page* in comparison of the *man* *of* *the* *chair*,

chair. So of his *favoriteship* there was quickly a
pullitie : And what a jollitie were the most in ,
 that he was cast over the barre , and we should
 have a new favorite ? but as *corruptio unius est gene-*
ratio alterius, sic generatio unius est corruptio totius ,
 as the corruption of one is the generation of an
 other ; So out of the *ashes* of that former evill a-
 rose an other evill, that was like to consume us all to
 ashes.

Little knew we what the Lord meant us in it ;
 he justly plagued us with one , whose *little finger*
 was heavier then all the others *body* : It may very
 well be applied to us that *Cedrenus* writeth of a re-
 ligious Man, in the raigne of *Phocas* the wicked Em-
 perour, the Man did expostulate the matter with God,
 by way of complaint , why he would sett such a
 wicked Tyrant over his *Christian people* ; It is said
 that he was answered by a voyce , (not seeing
 any thing ,) *alium deterioorem inveniri posse nullum* ,
 & *hunc meruisse Constantinopolitanorum vitia* ; a wor-
 se then he was not to be found , and him they had,
 because by their sinnes they had deserved him ;
 But lett us know that if the fountaine of these bit-
 ter waters be not shut up , the Lord hath a worse
 then he, (if worse may be) in store for us.

Lett us suppose, that by the vertue of your power you had taken him off, because either he or the State must fall, and you and yours lay all at stake for it; yet you smite not at the *roote* of this *Tree*, you and yours, and all we are like to perish for it.

It may well befall us that befell Henrie the 3. of France, who having cutt off the Duke of *Guize*, who intended to Cloister the King, and to take the Crowne to himself: His Mother asked him what was become of *Ianvill*, and whether or no he had made him sure? he answered that he was escaped and gone; the Queen replied the Queen; *your life is gone*; so notwithstanding, if their *Patrons* fall, yet if their *places* subsist, they will be our *ruine*; and the rather for this, that ye lett them alone (he being removed) will proclaim to all the freinds of God, that you seeke onely your owne *safety*, suffering the Lords Honour to ly in the *dust*.

Without all controversy these be the *hornes* that scatter *Israell*. But you (right Honourable) must, or should be the *Carpenters*, to saw off these *hornes*, and to sett up the *horne of Discipline*, the Lords owne Ordinance.

Since God himself hath begun the *work*, and hath chalked out the way by removall of *him that letteth*; It were great dishonour for you, not to follow the Lord in his worke: *The Lord looketh, and is there none to helpe*.
 Esa. 63. 5. He may justly wonder that there is none to uphold.

Two things we desire to commend to your Honours, worthy your observation, the former is this:

When

When the Lord is compelled by the Magistrates
 neglect to take the matter of the execution of his eni-
 mies, into his owne hand; in the midst of that mercie
 easing him, and his people, of some of his adversa-
 es, he setteth a Copie of his judgment, if Magistrats in
 their place follow not their Copie, the verie for-
 bearing of the Lords enemies, thorow fear, or favour,
 or desire of ease, or hope of gain, becommeth the
 line of the *forbearers*, for the just God oftentimes by som-
 e of those that they spare, and whom they should have
 pluckt up, plucketh them or theirs up without any
 fault: for instances we need to go no further then
 the age wherein we live: Have not some of our No-
 bilitie & Gentrie, yea some say, our late King perished
 by such, as they should not have *spared*, the Lord made
 it good in former times against his owne people.
 The Lord telleth them in the 2. of the Iudges, that
 he would not break covenant with them, but they must
 also looke to keep covenant with him in this very
 particular, that we have in hand, *you shall make no league*
 with the inhabitants of the Land; you shall throw downe
 their Altars, but ye have not obeyed, why have ye done this?
 therefore I also said: I will not drive them out from be-
 fore you, but they shall be as thorns in your sides, and their
 words shall be a snare unto you

V. 2. 3. 4.

The gunpowder-plotters were consumed by a fire of
 their own making, intimating to us, that we should have
 been irritated out, and fiered out (namely by due course of
 law) the rest of that fiery crew, and all their strange
 works; that we should have broken all their *Altars & Images*
 into *chalkstones*, that we should have pluckt up root
 and

and *branch*; destroyed *head*, and *taile* ; swept all aw
and made a clean *howse* : but we did not, nor have n
yet *obeyed*, and will not the Lord say to us : *why ha*
ye done this ? Yes, he hath us in question , and ha
made good the threatening upon us ; For now th
are so farre from being *driven out*, that they are like
drive us and ours out ; yea they and their agents, th
Arminians so *gall our sides*, and *grieve our soules*, th
we know not how to bestow our selves; yea we hav
all cause with that people forenamed to *lift up o*
voyce, and weep, till we can weep no more.

Another instance may be taken from that *dead*
blow, givē by Gods owne *hand*, to Balaams *Priest*, an
his Idolatrous auditorie, in the Black-Friers of *London*
where he caused the ruins of an *howse*, to cover an
revenge that Idolatrie in blood, and rubbish , whic
polluted the *Sabbath*, *outstared* the *Heavens* holy due
ties, yea affronted *God* himself, without controulmen
of any man ; As this was the verie extraordinarie *sin*
ger of *God* , laying his enemies in the dust: so it poin
ted out the ducie of *Ministers* & *Magistrats*, that the
should have followed the *blow*, *doing execution* with
the word, and with the sword : But as the execution
of this Iudgment wrought nothing on the Papists, bu
freiting, desire, & threatening of *revēge* on Gods people
with a peremptorie resolution , to manage out Idola
trie with a higher hand; so it wrought nothing on us,
but a *gazing stupiditie* for the time ; for what man of
place hath conceived , what the Lord said to him in
that execution ; or hath followed home the Lord in
his

his work, by putting to his hand, to shake any *Pillar of Popery*? yea have not for the ruine of one howsefull many howsefulls (yea townfulls) risen up since that time? whom God in judgment may suffer to shake our *Churches & howses*, because we would not *learn* (when God was readie to *guide our hand*) to write by a *President*.

It is further worth the noting, that as the French allotted them an *howse* to that dismall work, contrarie to the Law of God & Nations. & was never called to an accōpt for the dishonour done to God, the undoing of souls, & the losse of the Kings subjects; So the *French* hath plagued & pestered us since worse then before, & that both in our *states & religion*; For by that *unequall match* (which we lay not to heart as we should) they have set up *Baalpeor* in publick amōgst us, by the which specially, *we provoking God to anger the plague of the Lord brake in upon us*; which though it be removed, yet if we remove not that *plague of the Masse*, the wrath of the Lord will never leave us, till it hath quite consumed us. Psal. 106.
29.

Let the last instance be from the *Prelacy*, being the main subject of our treatise. It is cleared that all our evils of sinne and judgment are from them; and butie all upon them; and therefore the Lord hath met with many of thē in *remarkable judgment*, shewing thē their places to be the *gangreen* of the Land; yet for all this, what man of note or place hath lent the Lord a hand, to the casting downe of their strong houlds?

and notwithstanding that men now with half an eye can see, and say, that their standing (meaning their places) must be the *ruine* of the *nation*, yet the *prophane* favour them, and the *Professor* feareth them; so that there is not a man of any place to come forth, and say; *Com*, and see how zealous I will be for the *Kingdome* of *Christ* against those his enemies, that will not have him to raigne over them; which is a shrewd evidence, if we gett no better heart to the businesse, that they shall plague us and ours *seven times more*.

To conclude the point, it is a great fault in men of place, both Ministers and Magistrats, that they would have God to doe all the *hard worke* by himself, and they would come, and gather up the *spoyle*: but the who will raigne with God, even in the glory of an *good work*, must *do for him*, and suffer *with him* in the doing of the *Work*.

The later main remarkeable thing is this: That all the things that we have looked for, effected, and relye upon, hath proved to us as broken reeds.

For the better clearing of this observation we will first give some instances of it, and then shew the grounds, and lastly the use of it.

To begin with our expectation and issue: after the death of Queen Elizabeth, all the good, had great hopes of a *conformitie* of Church-government to the rule of *Christ*; a great many Ministers and people se then

themselves to maintaine, and sollicite the cause of Christ. But the subtile *Tempter*, namely the *Hierarchy*, did so winde itself like the *ivie* about the vine, that they drained out all his spirit of *reformation*, (if he brought any with him,) yea they suggested to the eye of his apprehension, such a bewitching *Phantasm* of pleasure, profit, honour, applause, admiration, absolute government, & absolute liberie, to do what he list; to arise from the maintenance of an *Honourable Clergie*; that he conceived them to be the bravest *Ornaments*, and fittest Instruments for *King-craft*, that were in the world.

Again, they filled his eares with forged reproches of the government of Christ, taking opportunitie, to strike upon that *larring string* of his sometimes exasperated conceit.

They further buzzed into his eares the danger of exasperating Papists, if he should comply with *reformation*.

Lastly, they so plyed his deluded disposition with evill Instruments, and *mercenary men*, that he must bear nothing, nor bear nothing, but the *wilde grapes* of *Episcopall conformitie*; Whereupon they grew so insolent, that they added violence to their malice, abusing the King; in that (besides his pleasure and command) they tooke away the *shepheards*, & scattered the *stocks*, and so to our great greife we were disappointed of this point of our expectation.

An other ground of our hope was that magnanimous *Henrie* (whom we do not name to *minorate* the parts of our present Sovereigne) whose Heroick parts and Princely cariage, were not only a *terror & admiration* to forrains, but they were also both feared and envyyed by *Papists, & Prelats*, whom he could never endure. But our *sinnes*, and our *enimies* malice, caused the *Summer* sett upon our faire *Rose* before we were aware, and so that *Anchor came home*.

A third thing we looked for, was the removall of the former *Favorite*, which the Lord effected: But instead of a *Thistle* he fit us with a *bramble*, because we were no better worthie.

A fourth thing that we much importuned God for, was the breaking of the *Spanish* *mach*, and our Princes safe returne from Spaine: God in mercie graunted both, but we were so unthankfull for both these in a right manner, and brake up our watching over him for a better *helper*, that God suffered him, to our *heavie* *woe*, to match with *the Daughter of Heib*, though he mist an *Aegyptian*.

5. When all things were so farre out of frame, that we are becom the prey of our enemies, the mockerie of our freinds, a shame to our selves, and the forestoole of a *favourite*: then nothing but a Parliament, Oh! a Parliament would mend all; But Parliament we had after Parliament, and what was amended? Your *Honours* can best tell who departed the howse, (at the prorogation) in so heavie a moode, as though ye had been led captive by some conquerour of the state; For that
over-

overſwaying *evill* (on whom all reformation trenched) caried all opposition with ſo ſtrong a hand, that he & his (the baſeſt of whom durſt brave the Parliament) were thought too hard for the ſtate : But him ſo hath God cutt off, and what would we have more? ſurely, we *may looke for good* ; but *evill ſhall come out from the preſence of the Lord*, till we hit the right vein, ſo our ſervices are like cloudes, without raine, ſo the Lords favours will prove to us as the morning dew.

But what is the ground of all this failing of our *Hopes*? Even the ſuffering of this *cursed ground* of the *Hierarchy*, to bring forth ſo many *brambles*: (under favour,) if ye had begun at this ground, your work in all reaſon had gone better with you. Therefore to the uſe, which is the laſt particular of this point: *ariſe now, and do it*: The right way to the work of reformation, is to begin with the *Sanctuarie*, as Ezechia & Iofia did: the *inner Court* of Chriffs Temple is firſt to be meaſured, before the outward Court of *Policy*. Give us leave to inſorce the duty from ſome motives, beſides the reaſons, riſing from the *Positions*, we will contrive the reaſons as briefly as may be.

The firſt reaſon may be taken from the evill, which you are to deal with; namely, ſuch a *burthen* as the Lord can not any longer bear, but you muſt either eaſe him of it, or he will *eaſe* the Land of ſuch as are in *place*, and will do nothing for him. If any object that ſs. be not ſo evill; there be many good men amongſt them: we answer, (as hath been ſaid,) that we take not upon us to determine of their perſons; for many are willing to deceive themſelves with this ſophiſme: *he is a good man*.

Ergo a good Lord Bishop, as though goodnesse and Bishop being both in one subject were convertible terms, where it should rather follow, *he is a Lord Bishop*, Ergo *no good man*; because it is verie hard to be a good man in a bad calling, instance in a player, or the like. But for their good we will say no more; but let their common practise speake in these two particulars; namelie their hatred and crueltie against Gods Ministers and people, and their blasphemous scoffing at the Language of Canaan, or Scripture Phrase; as if a man shall name the *S. al of his Ministrie*; *glorifying of God*; *sanctifying the Lords day*; or *walking with God*, they will houe and hout at a man, as though he were a Barbarian to them.

Smith. de
Reip. Angl.

2. The second reason is from your authoritie and place. *Parliamentum habet in se potestatem totius Regni, imò capitis & corporis*: The Parliament hath in it the power of the whole Kingdome, yea both of the head and of the body: Then power must be put in use, or it looseth the power. You are the *Elders of Israell*; you are an *armie of Generals*; that supream Court, that may call any place, or person to an account, whether they be for the glorie of God, the good of the King and State, or no; you are the *Physicians* of State; up and doe your cure; In a word, it were happie for our King and us, if you knew your power *practlicallie*. They are the devise of man, contrarie to Gods commandment, and man must remove them.

A third

A third reason is from that precious pledge, that they keep (as it were) incarcerated to their will (namely the Kings Majestie,) for where they beare sway, there the King (as *Woolsey* wrote) is *their King*.

We have shewed, how they have vexed Kings to the verie death. But is not the King *πάτρις ἀνδράντων*, the Father of Magistrats, and private men? Or to use Scripture Phrase, *the breath of our Nostrils*, or as the people said of *David*, *worth 10000. of us*.

Consider then what a pittie it is to all, and an *indebyle* dishonour it will be to you, the state representative, that so *ingenuous & tractable* a King should be so nonstrously abused by *the bane of Princes*, to the undoing of himself, & his subjects.

It was truly said of a wise Polititian: *If he forfeit his head, (saith he,) or be worthe of manie punishments, that clippeth or corrupted the Kings coyne, or possioneth a common conduict; how much more punishment are they worthe, that corrupte a King with evill Counsell, to the undoing of himself, and all under him.*

*Si capite
plebatur.
Erasmi. de
Inst.
Princip.*

Austine in that treatise of the *Correction of the Donatists*, the cheife enemies of the Church, hath a prettie observation, concerning *Absolon*, not impertinent to our purpose.

Si aliter non potuit Domus David pacem habere nisi Absolon, &c. If the howse of *David* could have no peace, but by the removall of *Absolon*, (notwithstanding of *Dauids* command, out of his state-indangering indulgencie to the contrarie:) so no peace, prosperitie, nor standing to the Church, but by the removall of the Prelacie, for the danger and enmitie of the Donatists

Prov. 25.
4.5.

tists to the Church, were not of so high a nature as the danger & enmitie from the Prelats are. *Then take away the drosse from the Silver, and there shall come forth a Vessell for the finer, take away the wicked frō before the King and his Throne shall be established in his righteousness.* But we mean to presse this particular a litle further, when we come to speake of the means.

4. A fourth reason is, from Gods offering of himself, to guide you by the hand, (as we have shewed ;) who by giving of the first blow hath in mercie removed the greatest nayl in all their tent, *and will not you follow home ?*

5. The fifth reason is from our not-profitting by any mercie, *privative*, or *positive*, that God hath afforded us: we do not thrive or gaine by any thing, and where lyes the fault? even in this, as we have shewed, in that we lay not the axe to the *root* of the *right tree*: We do not undermine that which undermineth us: We fight not against that which fighteth against *Christ*. Therefore to use the word of the Psalmist, *be wise at length great Senators*, and in the feare of the Lord *break the bands* of these that are like to break us in peeces. What good shall we gett by removall of that *pocks of the state*, if the radicated humor in the *evill liver of Rome* be not followed with the power of eradicating *Minerals*. To move the humor, and not to remove it, is to *double the strength of the disease*. As we have already given some instances of this; so we feare from this very particular, the proofe of wofull experience. The Lord hath

hath broake the enimies *Limbeck*. Even no doubt when some *spirit of mischeife* was come to the verie *helm*, so that he hath marred the Devils labour, even when he was to be delivered of some *monstrous* mischeife to the state. But (notwithstanding all this as hath been said) if we thinke the *Vessel* to be quite broake, and their *Oyl & Paines*, and all lost, we deceive ourselves exceedingly; for the *menstruous* matter, and the body of the work remains in the bottom: if you give them leave thorow delay, but to lute on a new *neck*, they will show you a new *Spirit*, in an ould work, and if you stand not up in the *breach*, for a furnace of *brick*, they will make one of *marble*, and for a *nick* of *glasse*, they will make one of *steel*, so that the last *wo* will prove worse then the first, and the daye of his *death* shall bring forth more bitterness then the day of his *life*: For know this for a certaintie that *Rome, Spaine, France, & Austria*; the Prelats, Arminians, and all the *crackling Thorns, & fire-work men* in the former work will sett all they have, and themselves to upon a *rest*, rather then they will not make good the wicked work they have begun. Arise then in the name of God, and disperse them, or looke for nothing but fearfull desolation from them.

6. The sixt reason is from the present evill condition wherein we stand, and the danger whereunto we are lyable.

First for our state, as the Physician said of nature, that it was but all one *sicknes*, so our state indeed is but all one

A a

dissem-

distemper ; Or with the Prophet: *There is nothing sound from the Crowne of the head, to the sole of the foot, the heart is sick, & the head is heavie*; yea our consciences are more dominiered over within, & our state more plagued by forrains without, then any free nation professing the Gospell in the world, and for our religion and worship of God, it is so overlaid with the *rabbish* of *Idolatrye*, and *superstition* that the *sacrifice* in a manner is mixed with *tears*, and *groans*; and if it be not remedied, they will raze the verie foundations of Religion; For they have *shooke* them shrewdlie already by their Popish and Arminian tenets and practises. As for Iudgments, besides these already sealed, if we return not, as the Lord threateneth by his Prophet: *He will cutte off head, and tail, branch, and ruse in one day.* Is it not time then to looke to it?

Esa 9. 13.
14.

Can Christ endure in stead of the Sacrament of his body and blood, according to his owne institution, a Popish Altar to be erected? Coaps, Cloaths, & Lights besitting the same, *Wafers*, *Wine mixt with water*, and the *Crucifix* upon the Altar? with this rotten *stufte*, and stifeling *Leiturgie* hath that corrupt crew pranced up their *Masse*. Instance *Polydamnaes twins*, *Iannes* and *Iambres* L. & N. the former of which have braved in these of late, as it were to affront the Parliament, yea and Christ himself.

A seventh motive, to prevaile with you, may be taken from your owne particular ; it is said in that orequoted place of *Esaï*, that the *Ancient and Honourable is that head*, which the Lord will cutt off. You are the *Elders of Israell*, the *Ancient & Honourable* , whom the Lord will cutt off by them , if you cutt not them off. We have shewed and proved how they have struck it root, and branch of the *Ancients of England* , and now they have caused many to fall. You and yours (if you be right) they aym at. How dishonourable & basely have they dealt with the Nobilitie , & Gentrie, striking soms hats from their heads , threatening others, making some Daunce their attendance.

The Iesuite needeth, neither the force of *Spaine*, nor *Austria*, nor *Italie*, to the ruining of our *Religion* and *State*, the *Arminians*, or right-down *Papish Prelate*, the bellie-serving *Machivell*, the state-betraying *Papist* will make it readie meat for his mouth.

From this *self-undermining* course the wisest of the Councell of *Spaine* have prevailed with the rest , to take this for a *principall* ; not to assaile our nation, till by *home-bred sedition*, and disorder of Church & State, it be readie to fall in their mouth, & so they may have it cheap enough. In the mean time your state & families shall be but a prey to the *Prelacy* , and to such as the *Prelacy* do support ; For all the *overturners* of the Kingdome turneth upon the *hinges* of the *Prelacy*, the storm may overblow the poorer *shrubs* , when we and our *Cedar-like families* may be blowen up by the

roots. *Curia Romana non capat ovem sine lana :*

The Prelates will not prey on fleecesse sheep.
Remove then this *deadly cup*, or your portion of it one day may make you cry out: *O! how bitter it is!*

8. The eight motive riseth from the generall desire of all the well affected ; yea the meerly civill longeth for their downfall : *Sions Plea* against them hath ever been maintained, since the beginning of reformation; witnesse both the doings & the sufferings of the Saints in that behalf, but now their tyrannie, & treacherie in betraying of the trueth, to Poperie and Arminianisme, together with the prophaneesse of them and theirs, unvaileth more fully to men of all ranks, (as Nobilitie, Magistracie, Ministerie, Gentry, and Cominaltie,) the iniquitie of their *place*, and the ruine thence ensuing, which maketh them cry with one voyce, *downe with the Babell of Prelacy*; For the which they may justly alledge that reason, that the Philistine Princes alledged against David; that he should not go to battle with them, *least he be (say they) an adversarie to us, for wherewith should he reconcile himself unto his Master? should it not be with the heads of these me?* 1. Sam. 29. 4. So whatsoever ye attēpt for the good of *Policy*, or religion, for the diverting of evill, for the releef of the afflicted Churches abroad, will be but as *watter spilt* upon the ground, for all attempts have proved no better. In every good thing they will be your reall *adversaries*, yea *wherewith will they reconcile themselves to their Maister the Pope*, but with the ruine of Religion and State,
and

and more particularly it may be, with the *heads* or *hearts* of you and yours.

The 9. and last motive, is from the excellency and weight of the work in hand, namely the advancing of the *Scepter* of the Kingdom of *Christ Iesus*, which is no other thing, but a *restoring* or establishing of the true Officers of Christ, the puritie of his ordinances, and the power of his owne Discipline.

Of the excellency and necessity of Discipline we have spoken somewhat.

Standeth it with equitie or reason, that the Popes Law, which is the *Popes owne mouth*, should speake or rule in *Christs Church*? And that it is so with us, the *Hierarchy* it self can not deny, for it is the very same Popish government, that is pourtrayed out in the Popes Canons, for the which our Prelacy standeth as *De gubern.* as *any* pontificall of them all, witnesse Bishop *cap. 14.* *Milson*, Bishop *Whitgift*, and others. But this *pag. 539.* government (as all knew that are acquainted with *Tract. 8.* *cap. 6.* *pag. 72.*) is

1. Corrupt.
2. Burthenfome.
3. Tyrannous.
4. It spoyleth the Church of her Liberty.

Instit.
Lib. 4. c. 10

5. It hath condigne censure and condemnation put upon it by Iuries of the learned, witnesse Luther, Calvine, & Morney.

Institution
non. &c
Lib. de
Consuet.
Quest. 2.

Let Doctor Whitaker speake for all : *The Canon Law and Pontifician Decrees should have no place with us ; For* which marke his reason, because it is (saith he) *Antichristian, and an enemy to all religion and piety.*

V. 3. 4 5.

Hence it will follow that Christ must needs be angry with us, and speake to us in his hott wrath, and smite us also yet 7. times more, if the Scepter of Antichrist may be still suffered to iustle out the Scepter of Christ Iesus. *What is the breaking of the Lords bands, and casting his coards from us,* (spoken off in the second Psalme;) but the reiecting of his government, against which, how fearfull a threatning there is denounced, the same place also doth wirnesse.

1 Cor. 10.
31.

Up then (right Honourable) *and be strong in the Lord, and for the Land*, since you see the danger. *It is a fearfull thing to fall into the hands of the living God.* And how can we escape unlesse this evill be removed?

We cannot but discover a deceitfull : concept that possesseth, and stealeth away the hearts of many Professours among us. It is true (say they) we have amongst us the evill of *Bishops*, the corruption of some idle *Ceremonies*, we would with all our hearts, they were away; we also want *Discipline*, which we earnestly desire. But when it commeth to an overwhelming

judg-

judgment, we hope *our close walking with God in piety, sincerity, and equity* (will through Gods mercie) guard against it, when your *Reformed Churches* may be ledd through *fire and water*, and layd desolate, because of the Libertinisme, and profane loosenesse of the best of their people, walking nothing worthy of the puritie of Gods ordinances. We speake what we know, for we have often heard it.

But for answer. 1. Good desires are good, if they be joynd with good endeavours; otherwise they are vanishing vapours.

2. For *our close walking*, if it be sheltered from confusion, it must respect *all Gods Commandements*, and Psal. 119. 6
 that both for *Ceremony* and substance: witness *Zachary, & Elizabeth*, walking in *all the Commandments and Ordinances of the Lord*. So were they blamelesse. ἐντολαῖς καὶ δικαιομασί.
 The two words in both tongues, do signifie the *substantiall precepts and Ceremonies*, which both must be *of God*; in עצ
 both we must walke. This their practise, taketh away that unsound and groundlesse distinction, that we must walke in Gods precepts for the *substance*, and we may in mans precepts for the *Ceremonie*. As all the learned in Theologie do discover this distinction to be counterfeit: So it shall never hold place for the removall of judgment.

3. The Lord hath smitten them (indeed) for their unworthie walking, as some with that *smoke* againe Apoc. 9. 2.
 ayed out of the *bottomlesse pitt*. Instance, our neigh-

neighbour nation of *Scotland*. Some he caſteth in
 a hott bath of *blood*, as the French. Other ſome
 hath expoſed to deſtruction and deſolation or to ſlaviſh
 captivitie in their owne Land, As *Bohemia*, the
 Palatinate, the Austrians, & other Germaines, of whom
 Lev. 2. 14. we may ſay, *Is Iſraell a ſonne? or is hee a ſlave? why*
hee ſpoyled? or in another ſcripture phraſe, *were the*
 Luke 13. 5. *greater ſinners*, becauſe they ſuffered ſuch things? *I ſay*
you nay, but except you repent, you ſhall all like wiſe periſh.
 let vs not then deceive our ſelves; our one ſinne of
 ſpoyling God of his glory, and barring Chriſt from
 his Kingdom (if wee had no more predominant
 finnes) will weigh downe in the ballance all the
 great and crying finnes, for which they are puniſhed
 and it is to be feared (wee pray God avert it) that
 when or judgment cometh into the ballance, it ſhall
 weigh downe the judgment of all the former na-
 tions: yea wee feare (as wee often heare it out of
 pulpits) as they have drunke the *brimme*; ſo wee
 ſhall drinke the *bottom*, onely the *dregge* ſhalbe left
 for the *whoore*: whom hee ſmiteth laſt hee plagueth
 worſt: Becauſe their impenitency is of the greater
 height againſt both *mercy* and *judgment*, *precept*, and
example: woe to vs, for ſuch is our caſe, if we
 amend not by removeall of our evill upon theſe mo-
 tives.

When Gods owne Iſraell returned not being ſmit-
 ten, hee ſmote her ſeven times more; yea hee
 threatneth her not onely with ſuch plagues as are

Written

Written in the Booke of God (which are abundantly enough) but also with every plague that is not written in the Booke of the Law ; that is such as they for the fear- Deut. 28. 6
fullnesse of them could not conceite ; and such as the Lord in his just judgment would not make them acquainted with.

We have great cause to tremble at these speeches. For it is to be feared *that the Lord* (as he speaketh) will *make our plagues marvellous, and make us an astonishment* Deut. 28. 17
& 59.
to all people. We have just cause to bring home that to our selves , that is spoken of Ephesus ; *I have against thee* (for so are the words) *intimating to us in them, that he will bring some great* ἐξ ὧν κα-
τα σ8.
Rev. 2. 4.
evill upou us, that he will not expresse ; no way see we (under favour) to escape these terrible things threatned out by removing of this *Mr. evill*. It is not lopping, nor pruning, nor shaving, and trimming , nor pairing of the nailes of this evill (as some of great note have promised) that will serve the turne. As the Great Turke said of the losse of his men) *it is not a shaving ; it will quicklie grow againe*. So will it be just in this , except you strike at the roote. Except you remove these *Majerites* , the reforming of the *Minorites* will do litle or no good. Belceve us Right Honourable, unlesse ye pluck up these stumps of *Dragon* by the very roots ; their *Nayls* will grow ranker then ever they were, and they will *scratch* more divelishly then ever they did. Except this *strange fire* be removed, the Lord must make the *consuming fire* of his wrath break out upon us.

He usuallie maketh a people to read their *sinne* in great Characters in their *judgments*. Will any daube or trimme, or put a new cover upon an ould *rotten howse* that will fall about their eares : or will they not rather *downe with it*, ridde away the rubbish, and build a new one?

Will a Chirurgical cicatrize, or skinne a purulent sore, or festered wound? Or will he not rather search to the bottom, and make a sound cure, by purging out the filthie matter, and eating out the dead flesh? Or will any adventure to cure a member that must be cutt off? If they do thus, they kill the partie. So in this case, the *whiting, daubing, or palliating*, will not serve, but *cutting off* must make the cure. As a Gentleman said to a great mā, complaining to him, that his howse was all out of order, & he could not well discerne the cause: if he would put away halting Tom, he should soone see what was the cause. And so it was indeed. So if the *halting Hierarchie*, betweene God & Baal, should hapilie be removed, truth would quicklie discover the necessitie of it.

1. Sam. 12.
20.

That comfortable speech of Samuel to the people mourning for choosin Saul their King, is verie remarkable: *Yee have done this wickednes, but feare not, &c.* As if he would say, the Lord will pardon: *Yet turne not aside to vaine things, but serve the Lord. For if you do, you shalbe destroyed both you and your King.* Where observe that the Lord wilbe mercifull to them

fo

for manie finnes, but if they turne to Idolls, the Lord will make havocke of all.

We have not onelie turned aside, but we never turned wholly from vaine things. And we turne aside more and more.

If then this Hierarchie be so deadlie an evill, that as great one said of his wicked wife; *If it live, the common-wealth must dy.* Then are they inofficious pleasers (how great soever) that hould the maine alteration, or total reformation, to be a perilous operation in a church. But they go upon false grounds: First, that a certaine ground of government is prescribed by God for his Church. The contrarie whereof is proved, and that to be unalterable.

Ejus via
mea mors.

For the further clearing of the unsoundnesse of this position against the Law of God, the order of nature, & the strenght of reason; let us go yet a litle further, because it is delivered by a great one, that thought himself a great statish; yea we wish it had not fallen from the pen of some Minister of note.

What can be more expressly and precisely laid down, than Discipline is discovered in that place of the Gospel, so often quoted, and so well knowne, Math. 18. 18. where (as it is observed by the learned) are all the parts of Discipline, namely *reprehension & Censure.* Also the true and Lawfull Officers: *Nempe presbyteri quibus est commissa non Dominis;* To witt the Elders to whom it is committed, not to Lords; Neither must it be used

Zanch. in
4. p. 101.

any other wayes (saith the learned) then *Christ hath appointed, qui est causa efficiens, &c.* Who is the efficient cause of Discipline. The Elders are the *Instrumental* cause, using the advise, approbation, and presence of the people, in the last act of *Censure*, namely *excommunication*. The *materiall* cause is *faith and manners*. The *formall* cause, *debitus exercendi modus*, a due manner of proceeding. From these particulars the learned deduce this, *definition. Disciplina est facultas Ecclesie a Christo tradita, &c.* Discipline is a power given by Christ to his Church, to teach, admonish, reprove correct; yea to inflict the highest punishment of giving *men over to Satan*, if they so deserve.

Marc. 13.
34.

For the further illustration, they apply that Parable in the Gospell, where Christ is said to be *like a man taking a farre journey, who left his house, and gave authoritie to his servants, and to every man his work, commanding the porter to watch*. Where be pleased to observe no *authoritie*, but that which is *given*; and no *work*, but that which is *left*; and over these the *Porter* must watch, that no other *authoritie* be intruded, no other work be done. To the same effect, they cite that of the Apostle to the Corinthians, that he would after a holy manner to *boast according to the measure of the rule which God had distributed unto him, and not of the things which God had not measured to him*. Since by this then, and sundry other proves, by us produced, it appeareth plainly, that Christ hath appointed in his house one direct perfect and unalterable for

2. Cor. 10.
13.

of government (otherwise as the Learned observe, it should be worse with Christ his howse, then with mens howses.) How calumnious, (if not blasphemous) are they against the truth of God? How *opprobrious* to his wisdom? How *injurious* to Soules? How *tyrannous* over men of all estates? Who force a man, by word, writ, and practise, to maintaine, that Christ hath left no certain form of government in his howse. These men are the *Prelats*, against whom specially learned Calvin directeth his speech in his discourse of Discipline, where he telleth us: *quod Doctrina sit anima Ecclesie, & Disciplina nervus*; that pure Doctrine is the Soule of the Church, and Discipline the *Sinews* of the Church. Yet there are (saith he) that hate Discipline so, *ut a nomine Disciplina abhorreant*; that they abhor the verie name of Discipline, they are *Antidisciplinarians*. Then why should men of gifts, grace, feare, or favour, maintaine these Prelats, in giving them *Spirit* the lye?

We would have men to consider why they broach this untruth, and would have others to maintaine it; namely that they may *dung* and dresse, and still bear out that bitter *root*, & rotten *stump* of their Antichristian government; the denyall of good government in Christ his howse maketh way for all the bad government of the Beast, and such is the Hierarchicall government, which hath as much to doe with the government of *Christ*, as the *Masse* hath with the *Sacrament*: It hath none of the causes, or concurring parts, that maketh up the definition of Discipline.

Calvin. Inst. lib. 4.

Ibid. c. 12. sect. 1.

It hath not *Christ* for the *efficient* cause; nor the *El*
ders for the *Instrumentall*; not *faith* or *manners* (whatso
 ever they pretend) for the matter, but rather the cur
 sing of them, whom God hath blessed; and for the
 manner it is nothing but *misorder it self*.

That complaint of an ancient Author Anno 1150
 concerning corrupt Discipline, may well be applyed to
 the Prelates Discipline. *Est in omni ordine, & professione*
latens Disciplina figmentum, Spiritui Sancto inimicum
innocentia ac simplicitati, valde contrarium: There
 in everie profession (saith he) a shew of order, and the
 counterfeite of Discipline, but it is enmitie to the Hol
 Ghost, and altogether adverse to holinesse, and simpl
 citie; Even just so is this their Discipline, of whic
 a learned ancient of the same time giveth this remark
 able testimonie: *Corruptit, non corrigit, exasperat, no*
emendat: It corrupteth, but correcteth not, it rathe
 hardeneth men in sinne, then reclaimeth them from
 sinne.

2. They dreame of as many formes of government
 as of State Policie, which is nothing so. For God hat
 not prescribed any particular unalterable forme of
 government to this or that commonwealth (except to
 the Iewes) but hath left it various to the varietie of
 States; so it be according to the generall rules of pietie
 and equitie. But no sooner ordained God a Church
 either under the *Law* or *Gospel*, but so soone he pre
 scribed a *platforme of government for it*.

Pot. 10. lib. de
 Ha. n. Do-
 minis Dei.

Petrus Ble-
 sens. in Ep.
 ad Official.

For clearing of this doubt, let D. Whittaker speake :

Regis & Ecclesie dissimilis est ratio, authoritas legum condarum Regis est, ac latas & promulgatas abrogare potest, &c. at Ecclesia Scripturis, &c. Imo dico ego nec leges ferre potest in Domo Dei, alicui Scriptura esset imperfecta: De auctoritat. scripturae advers. Stapleton. c. 9. p. 436.

There is not (saith he) a like reason of the King, and of the Church ; The King and State may make and set forth Lawes, and abrogate the same, making others in their place (as the necessitie of the time, and good of the State shall require,) but the Church hath her Lawes from the Scriptures, neither may any King make Lawes in the howse of God, for if they might the *Scripture should be imperfect.*

3. For that pretended danger of totall reformation it *vouureth also together of the flesh, and nothing of the spirit.* Acts 20. 14. &c. Tit. 1. 3.

Is it dangerous to remove a *destroying* evill ?

Is it dangerous to do what God commandeth, and to remove that which he *hateth* ?

Is it dangerous to remove the government of Antichrist, and to plant in the place thereof the government of Christ ?

Now that the Episcopall government is *Antichristian*, and opposite to the government of Christ hath been formerlie proved.

We

We feare where we should not feare : and we feare not where we should feare. Should we feare to ~~A~~ that which would slay us; or to maintaine that which will save us ?

It is true, that Physitians should it *desperate rashness* to put hand to a *deadlie maladie* : but there the bodie is given for dead : so if there be nothing but a *resolution* to perish, then an evill *consequent* will sorte with desperate *supposall*.

But we looke for *better things* from your Honour (for *secret things belong to God,*) but you the *Physitian* of the commonwealth must apply, and ply your Medicines, and God will worke the cure.

Cap. 1. 4. The *remoraes of reformation*, and all the belly-Growers will certainly cry out with open mouth, that these *reformers are troublers of our State*. But was *Zephaniah* a troubler of the State, in putting on *Iosiah* to remove the *Chemarim Priests*, and all the reliques of *Baal* ?
 Mat. 21. 12 Did Christ himselfe disturb the Church when he whipt the buyers and sellers out of the Temple ? which practise the learned apply as a president for reformation of Church Discipline ; witnesse *Michael Declamangis* cited to that effect by *Morney*.

Charles the great, and Lewes his sonne (both *Histor. Pa-*
Emperours) acknowledged themselves bound, and *pal. pag 225*
also endeavoured to follow *Iosiah* in Church reformation. Finally did *Beza* disturbe the Church in wri- *Gabri: P. 11.*
ting an Epistle to Queene Elizabeth for the quite a- *rol. de*
bandoning all the *high places*, & a *plenary reformation* *confil.*
of Church discipline? though *Bancroft* stormed at him *Anno 1572.*
for this, because hee touched the Coppiehould of his
belly; yet the good Queene tooke him for no distur-
ber of the peace.

4. And lastly such as write for reformation in part;
yet upon carnall reason resist a totall reformation; are
evinced by their owne grounds; as *stand yee in the wayes,* *1 item. 6. 15*
and aske for the ould pathes, where is the good way, and
walke therein. The word there must shew the way
vers. 17. now a man must not go halfe in one way, &
halfe in another (witnes the same Prophet, the best
expounder of himselfe) *What hast thou to do in the way* *Cap. 2. 12.*
of Egypt, to drinke the waters of Nilus, &c. Again they
cite that place *from the beginning it was not so:* which *Math. 19. 8*
the learned both ancient & moderne apply to the
having recourse to Gods first institution; *ad Originem,*
dominicam, Evangelicam & Apostolicam (saith a Father) *Citra ad*
et us goe to Gods grounds, to Evangelicall & Apostolicall *Pompeium.*
rushes &c. As for that Popish Prelatical objection
that it is *not yet time*, as the Iewes said of building of *Hagg. 1. 2.*
Gods house:) Or as Pope Hadrian answered Sigismond
Or as Doctor Soame of the same particular for his *Quod non*
time) that it was not possible & safe. *situtum est*
possibile.

This we say is out of date : For it is either high time now or never. So we earnestlie desire (as Paul wished to Agrippa) that not onelie *almost*, but *altogether* reformation may be perfected: To the effecting whereof, let the terrible sequelle of neglect perswade you. Be stirre your zeale and courage (right Honourable) for preventing of that black day , which may come upon us unawares.

Can a body live without a *Sowle* ? Or a fowle in sensate or activate a body without *Sinews* ? As we have heard the puritie of Doctrine to be the *Sowl* of the Church, whereby it liueth, so also *Discipline* hath been shewed to be the *Sinews* of the Church, by which sense and motion is conveyed and maintained in the Church.

It is impossible that our state should continue , but must of necessitie fall into *desolation* , before we be aware , if reformation be not hastened in this particular.

Master Calvine sheweth what enimies they are to the State that hinder Discipline , and that from this desperate condition they bring it to : *Qui Disciplina impediunt extremam desperationem*, &c. They who hinder Discipline, bringe the State at length to an extremely desperate point.

Instit. lib. 4.
cap. 12.

Hearthen writers observe ; and so doth *Peter Martyr* upon the Kings , that so long as the Romans observed *strict Discipline with a competent severitie* , so long they prospered, and enlarged their Dominions ; *Sed labente disciplina* ; Discipline decaying, the Empire came to nothing.

How then can we chuse but perish, who profess Christ, and yet reject the government of Christ.

Nicolaus Orem in his Oration before Pope *Urban* the sheweth this to be one of the forerunning signes of the ruine of Church and common-weal, when Discipline perisheth.

To draw to a conclusion of the proof. Hear and tremble at that which the Lord threateneth against the rejecting of this his Ordinance : *It will come to passe* Rev. 3. 16. *that I will spee thee out of my mouth.* A Loathsome people, and a fearfull & unreversible judgment.

This threatening intimateth that he can not bear us ; that he will cast us out into despicable places ; and that he will never looke any more after us ; what is the main cause of all these ? Even our keeping *Christ* v. 20. *at doores* , that is : *we will not have him to raigne over us.*

Give not then the people and State, our peace and wealth, our sheep & shepheards, our Crownes, Lawes, and to all King (the King of his subjects, & Father of his people,) your owne noble and generous families : your aire meanes, and possessions, and Gods glory (which is

worth all:) give not those (we intreate you) as *loste*, to the pitt of desolacion.

Before we conclude the point, it shall be verie materiall to answer one doubt that may arise, and is most objected from the difficultie of the businesse.

We verilie beleewe, that all the well affected to State, or Religion, upon the perusall of this *Decade* shall be really and fully possessed of the truth of this Position, namely the *absolute necessitie* of the remouall of the *Prelacy*; and that as the Prophet speaketh: *a winde to fan or to cleanse*, will not serve the turn; but it must be a *full or mightie winde* to root up; and carie away the verie foundation of their being.

19.4. 11.
12.

At opus egregium quis, &c.

But who shall do this great work, and by what means may it be accomplished? yea who dare *bell the Cat*? Or where is that *Spirit* that will dash the brains of that *Babylonish Prelacy* (we mean their place) against the stones? Or who hath that hand to bring *these enemies of Christ* (who will not have him to raigne over them) before him, and slay them? We must confesse here goeth the *Beare away*; for as evils are easier discovered then cured, so duties are sooner discerned then discharged. The difficulty of the duety, the seeming danger in the means, and want of *valour* to give the onsett, weakeneth the force of the strongest reasons. But as thrise noble *Nehemias* said to that false *Bellie-God*, betraying *Priest Semaiah*, should such a man as *I* flie?

Nehem. 6.
11.

Should you incounter all discouragements, & frightening alarms thus; should such men as we fear to doe this for our King, and Countrie, which is of more necessity then *life it selfe*?

To come then to a direct answer; and first for the persons who must effect this, we say this evill must be removed by the *Magistrate & Minister*, according to their severall places and stations.

The Minister must remove the wicked by the sword of the Spirit (namely the word,) and if that cannot move, the *Censure* of Discipline must be used, according to that of Paul: *Put away from among your selves the wicked one*, and this must be done (saith the Apostle) without partialitie, preferring none before another; by ver-
 τὸν πόνον-
 ρον.
 1 Cor. 5. 13;
 cap. 5. 21.
 of the same power were Hymeneus & Alexander delivered up to Satan, that they might learne not to blaspheme. But in this the best may lay their hand upon their mouth, and charge themselves with the sinne of concealing this main part of Gods Counsell. As for the worst, the Prophets prophesie falsly, and the Priests bear
 1 Timoth. 2
 20.
 1 Pet. 2. 1.
 by their means, & my people love to have it so, but what shall we do in the end thereof? Yea for our parts we cannot tell how the verie best will answer it, for besides the Scripture the Fathers tell us, that *Disciplina est Custos; retinaculum fidei*, &c. It is Gods keeper; the bond of faith, the wholesome guide of a happie
 Cyp.

Bern.

Of which an other : *Discipline jugo omnis insolentia damnanda*: By the yoke of Discipline is all insolencie suppressed.

This being *commanded* in the Word (as hath been shewed) Math. 18. 18. having authoritie and *ratification* from above Math. 16. 16. being a main *principall* of Religion; Heb. 6. 2. being the *practise* both under the Law, and under the Gospell in all Reformed Churches; this being taken away (saith Gualter:) *nisi confusio & anarchia*: There is nothing but confusion & Anarchie.

Must Ministers not medle with it, nor with the enemies of it? God forbid; for this were, for fear of men, to omitt a main part of Gods *Counsell*. This is to crosse divine precept, it is against the threatening of Gods vengeance, and against the practise of the Saints, witnesse these places which we commend to the perusing of Ministers, Deut. 18. 18. Math. 28. 20. Jer. 1. 17. where observe the fearfull threatening, *least I consume you before them*. Where he clearly intimateth that vengeance is prepared against them, who dare not faithfullie, and fullie deliver their charge, for the feare of mans face, or any other cause. This made
 1 Cor. 9. 16 Paule assure himself of a woe, *if he preached not the Gospell*. Yea if he preached not all the Gospell, for so was
 Act. 20. 22 his practise: *I kept back nothing*, as he would say, neither for feare, nor Lucre. So Micah would say nothing to
 1 Reg. 22. the King, but what the Lord had said to him, and all
 13. 14. that he *would say*, whatsoever should come of it.

We know what Fig-leave defences are made in
 its behalf. As so, they may leese their Ministerie:
 they may preach the most and profitablest truths:
 they may save some sowles: and by striking on this
 string they should doe no good.

All these doth learned and *right-dovne* Mr. Parker
 answer in his Policie, thus to argue is to be *wise above*
that which is written. God needeth to no mans Mi-
 nisterie, with any disadvantage of sinne; and what
 promise hath the Ministerie without *fidelitie*. This (as
 the learned observe) is to offer a *Lame sacrifice*, condem-
 ned Levit. 22. 20. where the word doth intimate, the
 paying the thief with the sacrifice.

This is (as one saith) to hide a part of the talent *pro-*
ditorio silentio; by a betraying silence, which the Lord
 threateneth fearfully Math. 25. Yea the Lord (as that
 author observeth) exposeth them often to the ha-
 zard of such as they have pleased by their proditorious
 silence.

Guile. Mo-
 rail. 173, in
 Luc. 19.

The same in effect doth the Lord speake by his
 owne mouth in that quoted place of Ieremie c. 17. 17
Will consume thee, or as the originall beareth it: *I will*
ause thee to fear, (as if the Lord should say:) if thou
 wilt betray my cause, for fear of man, thou shalt be a
 Coward indeed; for it standeth not with my honour
 to bear thee out: This fear was a steyn in the face of
 all Melancthons excellencies, and what *exigents* it
 put him to they who read know.

תתן

Nemo

In Epist. ad Bull. *Nemo modestior quidam, sed nemo timidior*, sayth Zachie of him: None more modest I confesse, but none more fearfull. It is a sure maxime, no way to be satisfied but to be zealously faithfull.

Mr. Parker calleth this, hookstering of the word, in plain tearms: *Flagellare Christum, ut vita servetur*: whipping of Christ, that his life might be saved. The up ye men of God. *Nolite consentire tam scelesti vocabulo*. Endure not to keep silence, according to that charge given you by God: *I have sett Watchmen upon the Walls O Ierusalem! Which shall never keep silence, day nor night, and give him no rest till he establish, &c.* the name of the Lord, rise up in the gappe, make up the breach, for so did not the false Prophets. In the like call Exo. 10. 26. Moses would not, for the greatest appearance of Daniel. 6. advantage, leave so much as one hoofe. Daniell would II. not boudge one heares-breadth. Iohn Baptist strook Marc. 6. 18 at the roote, and Christ himself went on with his work, notwithstanding of the threatenings of Herod the Fox. Downe then with the colours of the Dragon; trample the Scepter of the man of sinne in the dust; advance the standard of Christ, and say: you do not prevaile, your labour shall not be in vain in the Lord. *Non minus mercedis vobis debetur lavantibus Ethiopem, &c.* You shall be as well payed for trimming of a blackamoore Bishop, as though you made him white as snowe.

Thus as the Minister must do his part with the spirituall sword, so the Magistrate must do his part in removing this evill with the sword of Justice, and with this more particularly, you the great Councell of state, or High Court of Parliament stand charged; which I trust, give us leave to demonstrate to your Honours in three severall wayes :

1. From precept.
2. From practise, or president.
3. From impregnable reason.

For the first is that place of the Proverbs : *Take Prov. 25, away the drosse from the Silver, and there shall come forth 4.5 V. Vessels for the syner.*

Take away the wicked from before the King, and his Throne shall be established in righteousness.

Here we are to understand what is ment by the drosse, namely evill men, and evill Officers; and who worse then the Prelats and their places: They are as Trithemius citeth it from Arnulphus; *Bonus um mallei*, the verie hammers, to beat the good and goodnesse to powder, & eat sinne, and they are clothed with sinne, as we have shewed. In a word, they make up a very Masse of sinne.

Esa. 1. 22.

2. Here is to be considered the dangerous nature of this *droffe*, it *overlaith, corrupteth, fretteth, & consumes* the *silver excellencie* of a *King, State, & Religion*; and what else doe the Prelats, as we have shewed at large That Phrase of the Spirit fitteth just their dealing with our King and State: they have made *our silver to become droffe, and our wine they have mixed with water*; for the latter of these L.D. or D.L. made it literallie good; we hear in the Sacrament latelie in his Chappell. Our King, Counsell, Nobles, Ministers, & all sort of people are wofully corrupted by that *Romish droffe*.

3. Hence we plainly see that except this *droffe* be *taken away*, there is no establishing of the *Throne* in righteousness; So that this must be done, all reasonable men will graunt; but what Magistrate should do it, whether the supream or others, (if by the supream it be not done) there still riseth a doubt. For the clearing whereof, as well as we can, give us leave little.

It is the Kings Honour indeed with David, Ezechia, and Iosia, to purge the *house of the Lord*: and to purge out these *Pymagate Chemarims* (the very *droffe* of his *throne*;) with the fyrie zeal-consuming love of God howse, were a duty worthie of so Kingly a dignity.

The Philosopher out of nature and experience
 sheweth us, that ευδαιμονια, or happinesse of a King-
 dome, consisteth in the well ordering of these three
 things; namely τὸ πολεμικὸν; τὸ δικαστικὸν; τὸ θεοδ-
 οτα; that is, in matters of Warre; in matters of Ju-
 stice; and matters of the Ministerie, and of Gods
 worship.

Arist. Politic.
 Lib. 7.

For the ordering of the last of these there is an un-
 alterable platform in the word, in the which businesse
 Kings must neither adde, diminish, nor take away, but
 if any thing be not according to *this rule*, with the
 foresaid Kings, he must remove it; because he is
index utriusq; tabula, and God will require it at his
 hands.

The truth of this David cleareth in his last will and
 testament to his sonne: *I go the way* (saith he) *of all*
the Earth, be thou strong therefore, and shew thyself a man:
 But how should he strengthen himself? *Keep the charge*
of the Lord thy God, to walke in his wayes, to keepe his sta-
tutes, commandments, and judgments; that is, such wor-
 ship, such conversation, & such execution of Justice, as
 the Lord commandeth; for all these he calleth his *te-*
stimonies.

1 King. 2,
 V. 2, 3.

Out of the which one of the Learned well ob-
 serveth, that *he sendeth him not to Counsellors, Fathers* (or
 we may say to Prelats or Rabbins, but to the word of
 God to be his guide; as it is written (saith he) in the
law of Moses, Deut. 29. 9. Iosu. 1. 7.

Psalm. 119.

Cyrik His-
rosalie. 41.
Catech.

Yea the Fathers also bear witnesse of this truth δ
περὶ τῶν θείων καὶ ἁγίων τῆς πίστεως μυστηρίων μηδέ
τοχὸν ἀνευ θείων παραδίδοσθαι γράφειν : In matters of
faith or Mysteries of religion, men must not institute
any thing without the authoritie of the sacred
word. *Augustine* upon these words of the 2. Psalm:
V. 10. 11. *Wise therefore o ye Kings; be instructed ye judges of the*
Earth, serve the Lord with feare, &c. commenteth v
rie prettily : *Quomodo Reges serviunt, &c. Nisi ea quæ*
contra Iussa Domini sunt Religiosa severitate prohibeantur
atque plectantur. Aliter servii quæ homo, aliter quæ Rex
quæ homo vivendo fideliter; quæ Rex iusta præcipiendo,
contraria prohibendo, sicut servierunt Ezechias & Iosias
Lucos & Tempia Idolorum, & excelsa contra præcepta Dei
diruendo : How doe Kings serve the Lord with fea
(saith he) but by forbidding and punishing with
Religious severitie such things, as are contrarie
Gods commandment. A King must serve the Lord
one way as he is a *Man*, and an other way as he is
King : as a *Man* by beleeving well, and living well
as a *King*, by commanding that which is good
and forbidding and removing that which is evil.
So served Ezechias and Iosiah the Lord, by demolishing
the Temples, Groves, and high places
of the Idolaters, yea and their Officers too. So
that we see there is neither precept nor precept
wanting to Kings in this particular.

The King further inforceth this Counsell upon his Sonne from the benefit ensuing; *that shew mayst offer in all that shew doest*; which Counsell, saith the same Author, if it had been observed by Kings, the Church of God had not been pestered with such a heap of mens traditions; *ad quas cum principes erunt, &c.* To which when Princes begin to incline, they grow incertaine, and fleeing in their Religion.

Hence we see what danger these Lords of Misrule, and Great Masters of Ceremonies bring our King and State into, which should make us all (and you especiallie, right Honourable, and the faithfull Ministers) on the knees of our hearts, to importune our endangered King, in the words of David: *be thou strong, or strengthened, O King, & shew thy self a man, keepe the charge of the Lord in this main & weightie particular of removing the Prelacy*; Or (as Abimelech in an other case :) *Gracious Sr. take an axe in your hand, and cutting downe, say to your Senate, what ye see me doe,* Indg 9.8. *make haste, and doe.*

What hath the *droffe* to do with the *gould*? Or the *Throne of Iniquitie* with the *Scepter of Christ*?

A more necessarie work for all Gods Church; a more Princely and profitable act to your Highness self; a more happie thing for the State, and more pleasing to God, could not be thought upon.

Did;

That

αντιδω-
τες.

LAVATER.

That these be the *droſſe*, or *perſidiously immorigerous* (for ſo the Septuagint rendereth it) beſides all our proofes, wofull experience proclaimes it; And *graciosa* ſir, you know it better then we can tell you ; It is their apish condition inſenſibly to abuſe : they are as *Worm* & *Moths* unto *Kings*, and their *States* , one applyeth directly that place of the Proverbs to their abuſing of *Kings* : *Episcopi qui Reges ſapiunt eos contra puram religionem accendunt, & cavent ne quis ad colloquium admittatur*, &c. Biſhops (ſaith he) who hedge in *Kings* , do incenſe their mindes againſt the puritie of Religion , and block up the way , that no good man can have acceſſe or ſpeech to them. This is very true, witneſſe the bloody praſtiſe of the French Prelats againſt the Waldenſes, whom they accuſed to *Lewes* the 12. of many fowle, but forged crimes ; barring all acceſſe to the King, whereby they might clear themſelves ; till at length that good King tould thoſe *Foxes* , that if he were to condemne the Devil , he would give him a hearing. Whereupon he ſent his Confefſor and Secretarie of State to try the matter ; who returning to the King, cleared their innocencie, & commended ſo their pietie, and integritie , that the King affirmed by his ordinarie oath , that they were better then himſelf , or the Prelates that accuſed them.

We need not go ſo farre for inſtances to your Highneſſe; we have too many at home ; witneſſe the ſhutting up of acceſſe from poore women , and their petitions, for the deliverie of their huſbands, imprifoned againſt

against the Law of God, and your Majesties Laws by the Prelates. They are ever as a *black cloud* between your Majesties pious subjects, and the Princes *favour*: For the which *Swinglius* compareth them to the *Watling Dragon*, that kept the golden Fleece.

But this *droffe* being taken away by your Majesties refining power, and this cloud being dispersed by the *irefistable* heat of your Sunshining zeal; the beams of your gracious favour shall warme the hearts, and cheer the countenances of all your true religious subjects; that Heaven and Earth shall blesse you, honouring Christ with the overthrow of his enemies, and the establishing of his Scepter in this nation; which was never yet done by any of your predecessors: The Lord will honour you, by making your *Crowne* fast upon your head; by confounding your foes at home & abroad, yea he will sett you as a *Signet* on his finger, and a Seal upon his hand. In a word, *great King* (as hath been said) *you shall prosper in all that you doe, and whether soever you turne yourself.* Yea this transcendent peece of service to your God, shall make you far more glorious then all your ancients with all their great conquests.

With these, or the like speeches, our Sovereigne should be plyed, *whose heart is in Gods hand*, and who howes, but by *prayers* and such speeches we might revaile?

But

But put the case that the good *Harmlesse* King
 a captivated *Ioash*, by *Athaliahs* *Aminianised*, & *Iest*
ted crew. Or a misled *Henrie* the 6. dispossessed of his
 faithfullest *Friends*, and best *Counsell* by the pride of the
French. Or a *Henrie* the 3. overawed by a divell
 dominerer *favorite*. Or an *Edward* the 6. over po
 sed and born downe from his good purposes to *Go*
glorie, and the good of the State, by the halting a
Falshood of the *Prelats*, and their *Romish* confeder
 cies; so that such a King, though he *hould* the *Scepter*
 yet he *swayeth* not the *Scepter*, neither can he free him
 self, nor execute his *designes*, because the *Sonnes* of a
man of sinne are too hard for him: Shall the *Counsell*
 of State leave a good head (though it ake) in the hand
 of the wicked? God forbid.

To cut themselves off from the head, is to shew
 themselves no *members*, but either rebels or starve
 cowards; & not to help the head in such danger of de
 struction, both to head and members, is to proclaime
 themselves to all the world, to be *dead*, *dishonourable*, &
unprofitable members.

Then you the great *Counsell* of State must remove
 the wicked from the head, and take away the corrupting
 and corroding *dross* from the *silver-excellencie*, and ex
 cellent ingentrie of the King; so shall ye have of him
 a refined *Vessel*. What can the head do when the hands
 deliver not? especiallie if the animal spirits are ob
 structed

struſted by the foggie vapours of ſuch an *Ephialtes* or *Incubus*; as the Biſhops are. As one in that diſeaſe would gladly ſpeake and doe, yet can not poſſible for the weight of thoſe Clogging vapours, overlaying both ſpirits and nerves; So good Kings born downe, & overlaid with a *droſſie crew*; and ſcared with the black vapours of their *Chilling fears* thence ariſing, would oftē both expreſſe their deſires of reformation, and reform indeed, but they can not, or dare not vent themſelves, becauſe they ſee ſo few hearts to affect the buſineſſe, and ſo few hands to help in it, eſpeciallie amongſt the great ones; where on the contrarie the enemies of reformation will lay all their *loſtes together*, yea they will ſett up eſtate, and life, yea ſowle, and all upon one reſt, for the ſafeguard of the Divels Kingdome; the more ſhame for us, that we dare doe no more, then now a dayes we dare, for the Kingdome of Chriſt.

Azariah the Sonne of *Amaziah* is much commended, that he *did uprightly in the ſight of the Lord*, according to all that his Faſter *Amaziah* did, but for this he is blamed, even when he was at beſt, that *the high places were not put away, but the people yet offered, and burnt incenſe in them.* 2 King. 19.
3. 4.

A learned Commenter giveth a reaſon of this; his *Alaiſis*, or *delinquencie*, (as he calleth it,) *eiſi eſſet optimus, &c. hoc non tētavit quod fortasſe putaret inveteratos hominū errores difficulter evelli poſſe*: though total reformation was the beſt (ſaith the author) & he knew it to be ſo,
E c yet he

durst not attempt it , because he thought that the people would hardly be brought from their inveterate errors.

It is just so with us ; for how many good motions of reformation, in sundry of our Kings, have miscaried thorow feares, arising from the *perfidie*, & *rebellion* of the *Prelacy*, we have partlie shewed, and might further enlarge our selves, but that your Honours know then well enough.

Vndermining *Prelates*, and dominiering *Favorites* have cast our bravest Kings into many cold sweats.

Henrie the 3. as wise and well governing a Prince as any we had, after that he was rid of evill *spirits* ; being in danger of drowning upon *Thames* , he was somewhat transported with feare ; and being come on shoare, Mountford bad him be of good cheer, now the danger was past : The King replied, that he was more afraid of him, then of drowning, or any other danger : and of all the feares, and cares , & desperate straits, of this King , who were the prime cause , but the proude Prelates ?

Yea a Tragickall instance of our late King might serve for prooffe enough , if there were no more. If ever Prince deserved the name of the *Bishops King* and *Father of favorites*, that did he ; but how was he requited of both ? Surely for the reverence that we owe to Kings, we are ashamed to say how grossly they abused him, in life and in death ; yea he found himself

o deluded to his face, and (all things going head long
o wrack) that he groaned in his soule to be rid of
his burthen; and if he had had as *mettle men* about him,
o some times he had, who would have *broke the snare*
and delivered his *soule* we should have seene that he
ould have owned the fact, and thanked them
oo.

Yea with greefe in heart, to come to the verie dayes
hercin we now live: Have not the Prelates, & their
ate *Champiõ* so *hedged* in our now Sovereigne, that he
ould scarce looke but at their appointment; to the no
mall dishonour of his Majestie, the undoing of the
rate, and the wounding of the hearts of all his loyall
and loving subjects.

Hence you see, great *Senators*, what need Kings have
of such a Counsell of State, as will deliver their *soules*
from the *snare of the Hunter*.

The late Lord *Verulam* gives a verie prettie morall
pon that fiction of the contention of the inferiour
ods with *Jupiter*; wherein it is feigned they were to
ard for him, till *Briareus* came in, and made them
now, they were but *Rebell-Gods*. He compareth the
ouse of commons to *Briareus* his hands, whose office
nd place is to vendicate the *Sovereigne power*, the
ood of *State-government*, and the glorie of *Gods wor-*
hip from *pollution, ruine, & Indignitie*: your *Honours*
are the *verie hands* which must, or should, work our de-

liverance, in Religion, King, and State : Let flatterers, and enemies to King, State, & Religion, say what they will, you must be to them, that which *Antigonus* said of *Zeno*, the great Philosopher: *Gestorum Regis Theatrum* The verie Theater of the Kings actions: Or as the Philosopher sayth of the hand: It is the *Instrument of Instruments*. So must you be eyes, *ad discernenda Regis pericula*, to discern the present danger of the King and hands to him and us, to deliver all out of danger. The ancients give for an *Hieroglyph* of a wise *Senate*, and able *Counsell*, a little fish going before the great *whale*, discovering shallows and other dangers, and shewing the way by the motion of it self. This living the whale is safe, but being dead, he knoweth not what to do; so must you provide for the *establisshing of the Throne*, the rectifying of government or he may splitt upon the *rocks* of malicious *Counsell* or sinke in the quicksands of base flatteries, and your hands his miscariage will be required.

This course have stout and wise Counsellors take for the deliveries both of Kings and States, as we may read at large, both in sacred and prophane Histories.

The Counsell of State delivered *Ioash* from the bloody tyrannie of *Athaliah*, Gods worship from Idolatry, and the Kingdome from destruction; when if any object that *Athaliah* was an usurper, and that *Ioash* was kept besides the Crowne; we answer, it was as great a mischeife to a State (if not greater) for
 goo

god King to be manacled & swayed by the wicked in
 his throne, as to be besides his throne. As it is an evident
 token of Gods wrath, to be without *Counsell*; as the
 Spirit witnesseth of his owne people: *A nation void
 of Counsels*, Deut. 32. 28. that is, never a whit of
 Counsell at all amongst them; so *wicked Counsellors*
 (as the same Spirit speaketh) are the very *Chair of
 Scies*, Proverb. 12. 5. to carie Kings and Kindomes
 headlong to destruction.

We read of *Vzziah* his proud attempt, whose heart
 being lifted up with prosperitie, and forgetting that
 God had wrought all his works for him, he will burn
 incense upon the Altar of the Lord. But *Azariah*, and
 the valiant men of the Lord, withstood him, shewing
 from the Law, that it pertayned not to him, 2. Chron.
 6. 11. 17. &c. Yea though he was wroath, be-
 cause he might thinke his good intent might cary
 him out, yet they would not suffer him V. 19.

Why then should ye, *great Counsell of State*, and
 our valiant men of God, suffer the *Ministers of Anti-
 christ*? to offer *strange fire* on the Altar of the Lord,
 which will cause the fire of Gods indignation, (if it be
 not removed,) to consume us all.

That passage of the Philistim Princes, is verie remarkable: They seeing David with his Hebrews marching
 1 Sam. 29. on with the King, fall to expostulate the matter with the King: *What do these Hebrews here?* The King apologied Davids fidelitie to the Princes, from that good and faithfull deportment, that he had found in him ever, since the time of his being with him: but with this the Princes were not satisfied, but were wroth, saying to the King: *send this fellow back to his place, &c.* They render a reason; that he would be an *adversarie to them*; for *wherewith should he obtain favour of his Master? should it not be with the heads of these men?*

In this same passage, there be many usefull, and observable things:

First, that Gods people in their straits should beware how they cast themselves upon the enemies of God; for that may bring them into greater straits.

2. As a learned Author saith well: *Politia non mala, &c.* It was not an evill Policie amongst the Philistims, *ut Rex admoneretur, imo libere reprehederetur a suis, ut non semper posset quicquid vellent*: To admonish the King, (saith he,) yea and freelie to reprove him, (*especially in matter of no lesse weight than the saving or leessing of himself and his subjects,*) for Kings may not alwayes doe what they list. As if (saith

(saith the said Author) they should further enlarge themselves to the King , by way of exhortation. It is to guide your affaires by Counsell ? to take a man to battle with you; and give him a cheefe commanders place, who hath been a heaueyemie to you and yours : the shedding of our blood hath won him the hearts of his people ; he hath a fair pull for the Kingdome, and now you will putt a prise in his hand, namely all our lives , by which he may bring himself in greater fauour with Saul than ever he was before; beleeeve it, that must not be ; you (that are worth all we, and ours, and all ly at stake , we must not leese you, and the Kingdome , by preferring your fancie or groundlesse affection before sound reason.

3. The grownds of their opposition were verie good ; For what wise man could thinke that a man obliged by so many bonds to his *Country*, and of such sure hopes to the *Crowne*, would bathe in the blood of his brethren, and vassall the Crowne to an uncircumscribed enemy, of whose crueltie they had often tasted, which if he could not do, then of necessity he must betray them ; and in very deed, if the Lord had not brought David strangely off, he had never been in greater strait. As for the Kings reply upon the experience of Davids good behaviour, it might easily be answered : that as there is nothing liker *sanctitie* then *hypocrisie*, so there is nothing liker *fidelitie* then *whised* reason under trust.

For

For application: *nam fas est & ab hoste doceri*, for we may learn of our enemies : is not our King and State in as great danger as *Achish* and his Kingdome was Yea sure, and greater. Love you not your Sovereign and your Country, as dearly well, as the Philistim Princes did their King and Country? Ye can not chuse but love both better; then be as *faithfully* free with him, as they were with *Achish*.

Why should the *Prelacie* be *Domini fac totum*, that is: *Don do all*, or grand commanders in Church & State *Policie*? Since, 1. they oppose with tooth and nayl every thing that is good.

2. They have had their hand (as hath been proved in all the great evils, that hath befallen the Church and State.

3. Never any good thing prospered that they put their hand too.

4. The King & State stood never need, but they always deceived them.

5. And lastly, (as the Princes said) if opportunity serve, they will make peace with their *head*, if it be with the losse of all our *heads*, if they continue their places.

That which *Tullie* objecteth to *Verres*, is the ordinarie practise of the Prelacie: *Consulem suum deseruit & venit ad Syllam*: He forsooke his Consull (saith he) & went to *Sylla*: so if the Pope com to *winde* his *horn* a litle higher here amongst us, the *horns* of the *Beast* will

puff

push downe King & Counsell, and all, to make way for their Master.

If once the Pope with *Iehu* cry : *who is on my side ?* then all his train will be too too readie to sling Gods howse out at windowes

For evidence whereof; take their present actions, as a scantling of their future attempts: if you looke not to them, they may well serve us, as a *Græcian Bishop* of *Muchla*, in the Province of *Tegæa*, served his Country. The Citie was beleagured by *Machumet Sonne* to *Amurathes*: he sent one of his nobles to *Asanes*, a brave commander and governour of the Citie, soliciting him partly by promises, and partly by threatenings, to give up the Citie; who answered; that the place was strong enough, and mantled with a three-fold wall, besides other muniments, and store of munition; therefore it were a shame, to give a place of that strength for lost; if the great Turk were resolved to assault, they were resolved to maintain their honour, by death or by life. But the Bishop knowing that they could not long hold out, for want of victuals, sent a privie Messenger to the Turk, showing him what strait they were in, and that he might have the place as cheap as he could desire it. By this meanes the Citie was betrayed; wherefore the Author blasphemeth him in the margine of the Historie for the *Traytor Bishop*. But this is but a pettie matter to that which some of our owne have done, who have betrayed whole Kingdomes, besides their stirring up the subjects to rebellion.

Leonici Cal-
condola de
reins Turcitis
citatis a Jo-
seph. Scaliger
Pag. 263.
Proditor
Episcopus.

Besides the foresaid instances from Scripture, what abundance of examples have we in humaine Histories of grave Counsels prevailing with their Princes, to the great good of King and State.

It is written of *Antonius Pius* the Roman Emperour, that he debated with his Counsell a businesse of great weight, so that he would have it according to his will: But *Scavola* the great Lawyer, and faithfull Counsellor, with others of the like fidelitie, would have it according to his weale, and so indeed they caried it: *I see Masters* (quoth the Emperour) *it must be as you will have it.* Yeelding this reason: *Æquius est ut ego tot taliumq; amicorum Consilium sequar; quam ut tot talesq; amici meam unius voluntatem sequantur:* It is fitter (saith he) that I should follow the Counsell of so many, and so faithfull friends; then that so many such should follow my will, being but one.

The like is related of *Lewes* the xii. of France, who thanked his Counsell much for their faithfull and constant resolution.

But to go no further, have not your Ancestours both kept sundry Kings, for a great while out of the pitt of destruction, and pulled some *as Brands out of the fire?* Instance, *Henrie* the iii. whose historie you know, who after that he came to himself was as good a King as the best. It is related of him, that he would often say; that had his subjects followed his will, both he & they

Pianif. Ha-
Ed. lib. 2.

they had perished, but he thanked God, that if he *knew* not how to rule, yet they *knew* how to obey.

Consider those things, and the Lord give you understanding. Let not men have just cause to say to the body representative of the State: what is become of the *activitie*, right-downe *fidelitie*, and *love*, of English Parliaments to their Princes? Let it not be said of you, as God upbraideth that proud, but cowardly people the Iewes. That ye are not valiant *Ier. 9. 3.* for the truth. Or as an other Prophet hath it, that will not contend for the truth, that is, passeth by without regard, or removing the Arch-enemies of the truth. *Esa. 59. 4.*

Give us leave to speake: Ye know how ye went away at the last rising, hanging downe your heads, yea some with tears in your eyes, (as though) ye had been led in Triumph after the Dukes Chariot: and what a deal of Triumph and tantost was there in the *Tabernacles* of the wicked?

It grieved the fowles of some, to see the Kings pale lookes, and heaveie countenance, howsoever the *little-good* Prelate, and his faction, were alwayes prompting with an *omnia bene*, or *ha, ha, so would we have it*: But God hath broke the *Base*, break you the *Treble*; or the trouble of the *Prelacie*, & then the black *Sanctos* of their Musick is marred: But if you suffer still these grand enemies of State, with their confederate favorites, to turne our *silver into drosse*, and our *wine into water*, all

nations will blame you exceedingly, because they doe conceive, if any other nation had our King that they should have of him a refined Vessel: Yea take heede in this case, that it be not said to you by the Lord, as David said to Abner, and other of Sauls Courtiers, for the negligent watch they kept over the Kings person.

1. Sam. 26. *Are you not valiant men, and who are like to you in
15. 16. Israell? Wherefore then have you not kept your Lord the
King? This thing is not good that ye have done.*

Besides Ministers and Magistrates, all private parties that love God and their Countrie, should have a hand in Babels overthrow; as the benefite tendeth to all, so the dutie belongeth to all. The Counsell of Hushe to Absolon sorteth well with this businesse, that as
2. Sam. 17. *Israell should be gathered from Dan to Beer-sheba, as the
11. 13. Sand of the Sea in number, who may with the ropes of
their prayers, joyned to the power of your hands, draw
the Citie of their Babell into the River of destruction,
untill there be not one small stone found.*

But more of this when we come to the
meanes.

2. We come in the next place to the second point of proof; namely the practize of nations, or the president of all reformed Churches. Approvable practise, especially of Gods people, in a thing of high, and necessarie nature, is both a good warrant and inducement
men

sent to others in the like case. Yea it serveth to
condemne them, if they do not follow.

To begin then with the *United Provinces*, when
Philip the II. of Spaine, contrarie to the nature of a
King; the Counsell, & intreatie of his Father, his owne
solemne oath, & covenant, made at his entrie, had re-
solved in his heart, by the instigation and evill Coun-
sell of the *Duke de Alva*, to make slaves of the *Nether-*
landers; Cardinall Granvell, and the black Counsell
of *Hell* devised for the effecting of this, and for to
adde to their burthens, the bringing in of 15. new
Bishops, together with the *Spanish Inquisition*, both
which the *Duke de Alva* established, to the spoyling
of their goods, the tormenting of their bodyes, and un-
loing of their sowles; the prisons were so full, they
were forced to erect more, upon which cruell courses
ooooo. families left their places, and meanes, to save
their lives, by living other where, but by this *ferie*
riall the Lord did not onely purge the *droffie*, and
leave disposition of that *people*, and made them more
weeldie for *Armes*; but he also thereby made the
scales to fall from their eyes, that in the midst of the
fornace, they saw the light of the Gospell, which
with all those dangers they imbraced and maintained
with their blood; they gathered themselves into com-
panies, as in *Zealand* there were 60. companies: they
built Churches, which the cruell *Duke* demolished,
and in their place set up Gallowes, executing all that
could be found.

Yet for all this they went on, till thorow Gods mercie and the assistance of neighbouring Princes (both with their purses, and the blood of their subjects) they grew to an united body ; and having broake the bands both of Spanish and Popish tyrannie, they tooke away the *drosse* of that *overlaying, & tyrannizing Prelacie* , and the grownd of all their wo, and as the onely way to establish the puritie of Christs ordinances.

They cashiered the Bishops of *Vrick*, & of *Haerlem* in Holland. The Bishop of *Midlebourgh* in Zeeland. The Bishops of *Lewardin* , & *Groening* in Frizeland. The Bishop of *Deventer* in Overysfell , after which they prospered exceedingly against the enemies , for this is the way indeed, *to catch theould one*.

If this had not been a good course , or if any thing would have served but this, then notwithstanding of their resisting of the Spanish tyrannie , they might and should have kept these *Holy Fathers, the Prelates*, as their *cheife builders* of the howse of God : But God taught them, and heavie experience cleared this principall ; that there is no building of *Gods howse* , after his owne Patern , so long as the *Pillars* of Antichrist beare swaye in the howse : there is no shutting of the dore, whilst the thief is in the howse : so long as they had kept *possession*, *Spaine*, & *Rome* could never fullie have lost their *possession* , and therefore they tooke the right course, both for *reformation*, & *libertie* , to shutt them quite out at dores ; neither did ever any true friend

friend to the Gospell to this day condemne them; nor the King of France, being a Papist, nor his brother, Duke de Angue, their governour, though also a Papist.

Upon this their deliverie from Spaine, and Rome, they gave this devise to their armes; a collar about the Lions neck, with this word: *Ross Leonem, lorris mus liberat*: The bands being broken, the mouse setteth free the Lion. And on the other side against it, the King of Spaine, and the Pope, with this devise: *Liber eo revinciri pernegat*: The Lion being once free, will not againe be bound.

The summe of all that hath been said, concerning this particular, be pleased to see in the Historie of the Netherlands. Onely give us leave to apply the devices.

Our Prelates keep not onely the *Lion*, our *Soveraigne*, in bands, but even the *Lion* of the *tribe of Iudah*; and the *Pope* & *Spaniard* counted no more of the *Belgick forces*, and their confederate helps, then of so many mice; even so the proud *Prelates* partly thorow their owne ambition; and partly thorow the carelesnesse, or care, or part-taking of others, are growen with all their rable, so to outbrave the Parliament; that they count no more of them then so many mice: they are growen so pack now with the *scare-crow-censures* of the State, (for they count them no better,) that they are no more afraid of that terrible *Tribunall*, then the

Meteren.
Pag 43. 45
49. 91.
305.

the *frogs* were of the log, that Iupiter is feigned to le fall amongst them : Yea as the Hungarian goeth not ordinarily with his weapon , nor is not reputed : brave Gentleman, till he have killed a *Turk* , so among that crew, he is not a fellow *in grain*, till he have braved the Parliament : But let them know whom they del ride; and as the Belgick *mices teeth* , or rather the noble *Brittans blades* freed this Lion (though now too forgetfull of his deliverer;) so cut you the *cords* (so that is better then to unloose them) set free the *Lion of State* and *Religion*, and you shall be more precious to God, and better metall to the state , then the gould whereof the Philistims mice were made , which they sent home in the Ark. Yea your *devise* shall be *this*, conspicuously glorious to all the world, ingravē in gouldē *Characters*, about the neck of *King & Church*. *Hic Senatus est medicus huius Leonis* : This Parliament hath cured this Lion of the Kings evill.

A second instance of practise may be taken from the *North-Britans* or *Scots*, our neighbour nation; who did vendicate the libertie of the Church, and State, to so high an alay , that in everie particular it was without paralell : so that the last King gave this testimonie of it, that it was as pure a Church (if not purer) as any, since the time of Christ ; and therefore he thanked God, that it was his lott to live in it ; and how came they to the excellencie of that puritie ? but by *taking away the drosse* , namely the *Prelacie* with all the train of the trumperie; so that they left not one

Hoofs of the Beast. But who did this ? even the Counsell of State ? but by what authoritie , *command*, or concurrence from the supream Magistrate ? Surely by none at all , but rather against the stern and cruell opposition of *three Popish Princes* , all raigning over them with an high hand ; namely, *Francis, & Marie*, King, & Queen of *France & Scotland*, & Queen *Mother* Regent for the time , Sister to the house of Guise. These *three Princes* were devoted soule and body to the Pope, & the two women were as resolute and Politick for atchieving of their malicious ends , as any of their *Sex*. Besides they had all the power and Counsell of the howse of Guise , (who swayed all France) to further their attempts. They sent great forces into *Scotlād*, with a number of the fiercest spirits, shrewdest pates , and best soldiers, that were amongst them ; that with fire and sword they might destroy those reformers, with their posteritie , and root out the Gospell. We will trouble you but with one instance.

One *Labrosse*, a great Counseller, & Soldier, thought it was fittest to destroy all the nobilitie , and to billet some thousands of the French Horse upon their meanes ; and as for the cominaltie to make vassals and slaves of them : his letters directed into France to this purpose were intercepted, which stirred up the state to stand for reformation, as much as for their lives. To these fierce designs the Bishops were *Fre. & Bellovs* ; witnessse, one of them in these blooddie

Ep. Ambian.
Buchan. rec.
Scotio.
lib. 10.
p. 174.

broyls, who railed and cursed the Soldiers, because they did not burne, rob, slay, and ravish all right downe before them. Especiallie he was vexed, that they did not murder one *William Matlan*, a brave Gentleman, and so good a Scholler, that he was too hard for all the learning of *Sorbon*: Therefore the Bishop would have the Soldiers to cut his throat, and that should be an *unanswerable argument*: but the Lord quenched all their fiery darts, and so strengthened the hearts, and guided the hands of the state; with the assistance of Queen Elizabeth, that they prevayled mightily against their, and Gods enemies, and never gave over the work, till they layd (as one said) the verie *Coapstone of reformation*.

It is true indeed, that our English *Euroclydon*, or sulphurious South-burning winde of Babell, together with some rotten *Meteors* of inclosed vapours amongst themselves, have like an earthquake shaken the howse, and uncovered the roof of it: but let us looke to it; we are the unwholesome *point*, from whence this *infecting winde* hath blowen upon them; for if we doe not, it is like not onely to split our Ship upon the rock, but also to rent the veyle of *three Kingdomes*.

We could relate at large more instances, as the *French, Switzers, Bohemians, Germanes, & Geneva*, (who presently upon their reformation removed this ground of *deformation*,) but the truth is so well knowne, we should but take up time; onely observe this

his point of reformation, observed by the *Biscayns* to his day, as some write : this being a Province of Spaines Dominions, the people can not endure a Lord Bishop to tread upon their ground ; witnesse, that *my* that Ferdinand the Catholike made, by bringing a Bishop with him, guarding him in the midle of all his great trayn ; but the people not able to endure him, the King sent him presently out of their territories, and they digged up the ground, whereon the Bishops Mule stood, and cast it into the Sea.

I recite this the rather, because it is cited by that *Geographer*, who telleth the Puritanes ; that *Helen* that were a fine place for them to dwell in ; but here is a better way then that, root such Bishops out of England, and it will be a finer place for the Puritans to dwell in, and let the Bishops and their favorites go make their peace with *Biscay*.

To conclude the point, you see (right Honourable) what other States have done for the deliverance of them, and theirs, and clearing the title of *Christs Kingdome* ; and that with more resistance, and lesse concurrence then you shall have ; therefore you shall do well at length to follow in that which is good, least they and their actions rise up against you.

The 3. and last poynt of prooffe is from the reasons ingageing you to the *service*. We have alreadie in some Sections foregoing urged the matter from 9. severall reasons, or motives: now give us leave briefly to adde these foure: *nam abundantia non nocet*: Plentie is not offensive.

1. Constraynt or command is layd upon you from the word, as we conceive, namely from that place of the Proverbs, so much beaten upon. Compared with
 12. 18. 17. 12 other places of Scripture; as, *thow shalt take away evill from Israell*; where be pleased to observe, that everie *evill* (without exception) must be taken away, and the greater *evill*, the greater necessitie of removall, and who must doe this? onely the supream Magistrate? Not so; but also the *Senate*, yea every *Minister*, or Iudge, appointed by God, for so the word telleth us.

In divers places the Lord complaineth, yea and wondereth, that men of place stande off from the Lord in this imployment: and when he saw there was
 Esa. 59. 16. no man, he wondered that none would offer himself, &c. Again:

cap. 63. 5. I looked, and there was none to help; and I wondered there was none to uphold, &c. An other Prophet to the same effect:

Eze. 22. 30 I sought for a man among them, that should make up the hedge, and stand in the gappe, before me for the Land,
 that

as I should not destroy it, but I found none.

In all these places it is a wonder that the great Iehovah should stand *wondring*, that there were none to lend a hand, to the saving of the Church and common weal: that there was no Physitian to Minister one Dram to that deadlie diseased State: in the travels of the people in the wilderness, notwithstanding of the peoples transgressions, they had Moses for a *Physitian*. In the promised Land, they had many good Iudges. In *Eli* his time, they had Samuell, and after him sundry good Kings: But at this time not one. What not one? Was there not Ieremiah, Baruch, Ezechiell, and a good remnant, that *mourned in Sion, and were marked in the forehead?* Eze 9. 9. Yea sure; but Ieremie was imprisoned, beaten, and put in the *stocks*, and to Ezekiell they were as *Scorpions*; the greater sort, as Princes, Nobles, & Magistrates, were either like the *Bulls of Basan*, & the *King of* Hos. 4: *Samaria*, trampling all under foot; or like the noble men of *Tekoa*, they would not put their necks to the work of the Nehem. 3. 5. Lord; or they were like the prudent Professors of these times, whose cautelousnesse *Amos* discovereth, that *kept their silence in that time, for it was an evill time*, Amos 4. 13: Or if there were a remnant, that could not hould their peace, but for Sions sake they must speake; they were houlden, as *Lavater* well observeth: *Hostes Reipub. & Ecclesie*: the enemies of the Church and common weal, tumultuous and factious fellows, they are never quiet; the Land can not beare them.

The foresaid Author commenting, on Ezechiel , applyeth this to his time , and so may we to our times ; for there are some of all sorts , but that the *prudent* in place of authoritie especiallie should *keep silence* , or not stand up in the *gappe*, that is the verie matter of the Lords *wonder* : for it is no wonder that the wicked in regard of their enmitie to God set their face against God , for in this they doe but their kinde ; but for such as have taken Gods *presse-mony* , weare his *live-rie*, given up their names to fight his *battailes*, and have inrouled themselves for his household *Servants*; for such (we say) to have neither hand nor tongue , for Gods cause, and the removing of Gods-enemies, it is a prodigious *wonder* indeed. In the originall, the Lord is said to *cause himself to wonder* , as if he could not wonder enough. He speaketh to our capacitie , and herein taxeth our *stupiditie* ; shall all the hoste of Hell , as *Atheists, Papiſts*, loose *Libertins, Time-servers, Neutrals, Carnall Gospellers, & Hypocrites* , band themselves to the desperate service of the Divell , whose end is damnation , and shall not the servan as of the most high, whose wages is life eternall, lay all at the Lords foote, for the deliverie of Sion : what a wonder is this ?

This threateneth (as the Lord speaketh in that place of Ezechiel) a *wasting of the vineyarde* ; yea further a particular judgment to such as are in authoritie, and stande not up in the *gappe*: *I sought for a man among them, that should make up the hedge, and stand in the gappe*

efore me for the Land, that I should not destroy it, but found none. Observe what followeth.

Therefore have I powred out mine indignation upon them, I have consumed them with the fire of my wrath; their owne way have I recompenced upon their owne head, saith the Lord God. Where we intreate your Honours, to observe Hieroms observation upon the place, who by the heads understandeth the Magistrates, that howsoever the Lord will destroy that nation, where there is none to take his part against the wicked, yet he will plague the heads, especially who should stand up before the Lord in the Land, to save the rest.

If for further encouragement you would be further satisfied, to what commandement the duty should be reduced, since everie act must be warranted by a Law; we answer to the 2. commandement, which as it condemneth all unlawfull governours, and government, with all mens devises in Gods worship; so it enarmeth men of place (as Magistrates and Ministers) to abandon all counterfeite government, and superstitious worship. And so much for the first reason.

2. The 2. reason or motive added to inforce this duty upon you, is from the Kings gracious speech, at the last confirmation of the priviledges, in Parliament; wherein he did cast himselfe & the care of the state upon you; signifying, that if you had not a happie Parliament, you might blame your selves: now what happienesse

nessesse can be to King or State, except ye pluck up the plants of all our unhappinesse. As a word to the wise is enough, so a word from a *willing King* is enough. Your actions of reformation, by supplanting of *mightie evils* shall be the best comment to the Kings *speeches*.

Kings are not onely content, but also desirous to have divers things done, that they would hardly be seen in, till they be done, and then they are willing to owne them; the reason is: they love to try what *stewards* of State they have, and whether they answer their places, in daring to remove the *Silver* from the *dross*.

It is worthie the observing, that the State of Silicia presented once a petition to Cæsar, against one D. Calphurnius, a lewd Favorite, and oppressing Deputie *Lucius Calphurnius, fur, latro, & machrus est: quid ti videtur?* Calphurnius is a theef, a robber, & a hoore monger; what thinke you? To which Cæsar answered no more but thus: *Videtur*: it seemes so; and so (as they meant to doe) they tooke an order with him, where with Cæsar was well content.

3. The 3. reason, which we adde, is taken from the use, which all the *professed* enemies of State and Church make of this *Prelacie*, to effect their evill ends as David said of Goliaths sword, *there is none to that* so saith the *Pope*, *Spaniard*, & *Arminian*, for overturning of a State, and making havock of a Church ther

there is *none to a Bishop, give them that* : that we do not slander them, let their owne actions witnesse, wherein though we might be large, yet we will clear the prooffe in one or two instances, that we may draw to an end of the *Position*.

When Cardinall Granvel (as we have shewed) devised to inflave, and sack the Netherlanders, by the Spanish Inquisition, the onely meanes to bring it in, and to keep it on fote, was to put upon them 15. more Bishops, (making 3. Archbishops,) under pretence of better government; and for their maintenance, they turned the Abbeyes into Bishopricks, to the great discontentment of all sorts of people; but what was the reason? the storie telleth us, that they might further the bringing in, & keeping up of that blooddy Inquisition; so that they were the maddest lads that could be found, for consuming Church and State, with fire and sword.

Duke de Alva, the Popes second Sonne, did establish *Mans* (as we have shewed) both these Bishops, and the Inqui- 43.45.
sition; for the which *Impius* the V. sent him a rich 49.91.
Sword, with a hilt all of gould, and an imbroydered 305.
Hatte, decked with precious stones.

Let the projects of the *Arminians* serve for another instance. *Arminianisme* we know is the verie *Elixir of Poperie*, the *Mysterie* of the *Mysterie* of *Iniquitie*; so fine a threed, that scarcely it can be seen, or felt: the *quintessens* of *Equivocation*: the oracle of *Delphos*; the *Cabinet* of the *Popes secret*, and *Spaines new-found passage* for *Britan*, and the *Low Countries*. As this plaguie *Comet* had its matter from the dust fierie vapours of that *Popish Prelacie*, so the *Prelacie* is meat, drinke, and apparell for the maintayning of it. *Things live by the same things that they are bred off*: now we have shewed and proved, that *Arminianisme*, and all other *Schismes*, and *Heresies*, have their rise from the *Prelacie*; and so by the *Prelacie* it must be maintained.

With this principall the *Netherlands Arminians* were well enough acquainted, about twelve yeare ago, when they drew to an head: and after much debating by armes and tearmes, they plainly expressed themselves, that they desired no more, but that *Lord Bishops* should be erected, who might set all thing in order, and keep the *Church* in peace; To that end they had cast their thoughts upon *Vrenbogard*, to be the man, who with *Barnewelt* should have vassalled all to their owne will; so that they knew, that peace should have beene the warre of the *Church*: for the *Arminian*, & the *Antichristian Bishops*, are as the *Father* and the *Sonne* relatives, which mutuallie subsist;

yea

yea the *veins* and arteries of the Prelacie, caried both *blood & spirits* from *England*, and other parts, to the maintenance of the Belgick Arminianisme, the poysonable root, whereof lay lower at that time then we yet well conceive; and had so spread itself over the Low Countries, and England especiallie; that we may say of the *Papists & Arminians*, as the Britans said of the *Danes*, and the *Sea*: *Pellunt barbari ad Mare, repellit Mare ad barbaros*: We are tossed betweene the *Devill*, and the *deepe Sea of Rome*. As it is ordinarilie now; no *Papist*, or blancher with *Papist*, no *Statesman*; so no *Arminian*, no *Bishop*, or fatte parson.

As the Netherlanders then had best looke to it, that their monstrous Rebellions bring not back againe upon them those *pragmaticall Fathers of Arminianisme*, to the losse of themselves, and what they have gained; so necessitie is laid upon you the *valiant men of Israell*, to set both the Fathers and the Children on packing; for if all our enemies, forraign and Domistick use thē as the only fittest *Instruments*, to undo us; if you remove not them, the State shall be required of your hands; and the practise of the wicked shall condemne you, but we hope better things of you.

4. The 4. and last motive is this, that if the Lord awaken not your hearts, & strengthē not your hands, to stand up before the *Lord*, in delivery of the *Land*; then it is both a cause, & a signe, that the *Land* is given

for lost ; witnesse, the fore-cited place of Ezechiell :
*I sought a man among them, that should stand up, &c. But
 I found none.*

*Therefore have I poured out mine indignation upon
 them, and have consumed them with the fire of my
 wrath, &c.*

To this also the Prophet Ieremie beareth witnesse,
 where speaking of the vineyard of the Lord, *they have*
 Cap. 12. 11 *laid it desolate or waste, (saith he;) and being desolate, it
 mourneth to me, or over me; and what is the cause of this
 desolation, or laying waste, because no man layeth it to
 heart; That is: no man regardeth it, nor endeavoureth
 to remedie it.*

To the same effect, the Lord speaketh in an other
 place by the same Prophet :

*The bellows are burnt, the lead is consumed of the fire,
 the founder melteth in vain; That is to say: All paines
 and cost were spent upon that people in vain: what
 was the reason? the wicked were not taken away, that
 was a manifest token, that the Lord had rejected them,
 for they were but reprobate silver. As this is cleare from
 the word; so Comineus, and other great Statesmen,
 giveth this for an unfallible token of ensuing ruine,
 when none standeth up to deliver a State from the
 inbred devouring enemies of it.*

But some among us besotted in securitie, may possibly reply : you are very peremptorie , ye are no Prophets ; God is not so readie to destroy, as everie *Hot-are* out of the pulpit, or every prognosticating *Scribler* would make him to be ; and if destruction do come, it may be we shall never see it ; or if it come in our time, we can shift for our selves, as well as others.

For answer, the more warning the Lord giveth from the mouthes of his *Messengers*, or from the pennes of his *Clerks*, the nigher hand is destruction : Further we desire those *Shifters*, to take notice what the Lord saith to them by the Prophet Amos : *All the sinners of G. 9. 10. 2. my people shall dye by the sword, which say the evil shall not overtake nor prevent us.*

Others will reply, God hath taken off some of our arch-enemies, and will not he in their destruction establish our preservation ? Yea sure, as hath been said, if we had *hearts* to follow home the *blow* ; but otherwise as the Lord gave us such in *Wrath*, so he may justly take them away in *Wrath*, & give us worse in their stead.

If we make not verie good use of Gods execution, & do for God, as he hath done for us ; he may justly deal with us, as he dealt with Iudah, when the yoke of *Isa. 28. 13. Wood* is broken, he may make us one of *grove*.

A third sort will object, though our Land hath all *signes & symptoms* of a deadly disease; yet we are the *Lords owne people*, and he will be our *Physitian* to heal us, according to his promise, *Exod. 15. 26.*

For answer, we must looke so to the performance of the condition, that we may challenge the promise. *If thou wilt diligently hearken to the voyce of the Lord thy God, and wilt do that which is right in his sight, and wilt give eare to his commandements, and keep all his statutes, then will I put none of those diseases upon thee, &c. For I am the Lord that healeth thee, or thy Physitian.*

But if they will not heare and obey, then he threatneth most of all, to punish them: who ever scape they shall not escape; witnesse, his owne mouth, by the Prophet Amos:

Cap. 3. 2. *You onely have I knowne of all the families of the Earth: therefore I will punish you, for all your iniquities.*

And it must be so, because they most dishonour God; they cause the wicked to blaspheme; they grieve the Spirit in the Godlie; and they leave the Land destitute of all defence.

Some yet will further reply, there are many sincere and upright in the Land, who keep themselves from the evill of their owne hearts, and the iniquitie of the times;

nes; yea they mourne for the sinnes of Sion.

For answer, 1. They shew not themselves in their faces, zealous of Gods glorie, *contending for the trueth*, Ierem. 5. 1 they are not *men in the streets*, (as the Prophet speaketh) they do not quitte themselves fullie of these men, and things that are most offensive to God.

2. If there be a few that by *self-denya'll* have laid owne themselves, and all that they have at the foote of the Lords cause; are they not counted as *signes & wonders*; and left alone to the *destroyer*, as a *Ships mast* *upon the top of the mountane*? who comes forth to *help* *them against the mightie*?

3. All the mourners in Sion shall have their *life* *for a prey*, which may well content them; but if the *great* and *Maister-evil* be not taken away from *Israell*. it standeth not with Gods *honour*, nor the *zeall* of the *truly bred*; that the Lord for them should still spare *nation*; who sparcth and maintaineth that *evil*, that *he* most hateth.

To come to a conclusion of the point, we beseech you (right Honourable) againe and againe, and that by the *mercies* of the eternall God: If there be in you any *zeall* to his *glorie*, any *faith* to your *Countrie*, any *love* to your *Souveraigne*; any *compassion* on your *families*, and us, any looking for *consolation*, that you take away the *dross* from the *silver*; so shall we have a
refi-

refined vessell. We are bould to use to you the word of the Prophet Ieremie : *Behould we set before you the way of life, and the way of death :* Therefore doe the Lords work, and ye shall live. These fiftie yeares, an upward, the Lord hath pleaded by his agents, at the bar of your Parliament, for his owne priviledges, against the intrusion of the *Hierarchie*, yet he could never have right, yea scarce a good hearing; it is time to looke to it, and to give sentence on his side; for if he be forced to take the matter into his owne hands he will first cast the state over the bar, and then fling those that would not have him to raigne over them.

Looke stedfastlie upon these things. All lyeth at stake. You are the ordinarie meanes, or none we see to redeeme them. At anie rate (then) *strive neither at great nor small, but at these troublers of Israell.*

Smite that *Hazaell* in the fifth ribbe : Yea if Father or Mother stand in the way, away with them; (we beseech you,) *Nam potius pereat unus quam unusquisque.* Make rather a rotten Tree fall, then that the rotten droppes thereof should kill the Sheep.

The meanes whereby our deliverance from this evill may be wrought, shall be discovered in the handling of the last *Position*. And so much for this point

10. Position proved.

NOW followeth the last pointe, but not the least motive of persuation to the worke; namely, the strikinge at this roote of the Hierarchie, the removall of this Idoll; and the erecting of the puritie of Christs ordinances (as we conceive upon good ground) shall stay the course of sin; remove judgment; Recover Gods favour; make up the breaches of the Church, and common wealth; redeeme the honour of our State; remove the wicked from the throne; Dash cut the braines of our enemies hopes; and bring many blessings upon our King; Church and common wealth.

The euidence of this pointe will undenyablie followe upon the prooffe of the former. There be twoe ordinary meanes to inforce the performance of any dutie, namely; *fear* of punishment, & *hope* of reward. Wee are bold to presse them both. But wee hope your *generous*, and *noble* minds like better to be led then driven; to be perswaded then inforced. The *conjunct* cause being removed; the effect must cease, and contrary effects must followe: for there is no *vacuities*.

If we will stay the course of sin, we must go to the fountains head. The *Prelacie* is the mother of all sinne, and the *daughters* maintaine the *mother*; Take away the mother, and the daughter shall not

finde so manie husbands. The sythe to mowe downe sinne (as hath beene shewed) is *Discipline*, which the Prelates can not endure, and that argueth and plainly convinceth their Kindome, to subsist by sinne.

B. Bilson
de gnō. 14.
pag 539.

Some of their Champions scoffing at the desires of Gods people, for removall of them, and erecting of Discipline, bidde them *first set downe, and prepeund an other government; Facilius est, &c.* It is easier (saith one) to *subvert, or cast downe a thing then to erect it.* Let them first finde out an other government, ere they remove this. His Fellow procter *Sculdingius* hath the very same in effect, for the Popish government against the Calvinists.

This scoffe relissheth but of a *Loose hart*, we will not say of *blasphemie*; as if the government of Christs house were to seeke. Opposers of the trueth should have good memories. For he knoweth and confesseth that there was such a government as we plead for, and so is it yet still in readinesse, if usurpation were removed. Every one knoweth, that an ould rotten or plague house must be removed, or consumed with fire.
6. before a new Frame be set up: *Remove that which withholdeth, & Christ who standeth at the doore, readie to come in, will bring his government with him.*

The foule mouthed Censurers of the petition for reformation, would perswade the State, *that Discipline can not suite nor sorte with the subsisting of a Monarchie.*

And

And why? Because they putt lying asperstions upon
 as *excommunicating of Kings*; proceeding against them
 s tyrants, robbing them of their right.

It is an usuall thing with whoores to call honest
 women so, at the very first boue. They seeke the Pres-
 byterians where themselves doe lie; *si accusare sat est,*
quis erit innocens; If it is enough to accuse who shall be
 leare? Hath it not beene their owne ordinary course
 as hath beene shewed) to interdict *Kings*, to depose
 hem, and cause their lives to be taken from them, doe
 hey not now usurpe the Kings right, (as hath beene
 proved.) And where they grant that actions *Matrimoniall*
of Tithes, and *Testamentary* actions doe belong
 o the King *de jure*; yet they take them all to their
 owne Courts *de facto*. But what profit or priviledge
 an they shew the presbyterians to have robbed Kings
 off? yea have they not rather parted with their owne,
 or the advancement of the Gospell?

But to answer directly, to say that the government
 of a King, & the good of his State cānot stand with the
 government of *Christ*, jumpeth fully with that im-
 pious conceipt of Herode, who hearing of Christs
 coming in the flesh, was *exceedingly troubled*; but
 without cause, for Christ had no eye to his Kingdome.
 Upon this conceite one writeth these pritty *Iambicks*:

Hostis Herodes impie,
Christum venire, quid times?
" eripis mortalla.

Qui

Qui regnat dat cœlessia.

Impious Herode, enemy to Christ,

What makes thee feare Christs comming in our mould?

Will he from Earthly Kings their Scepters wrest?

Who gives Kings Crownes, more glorious then of gould.

In a word, none but enemies to Christ, are enemies to the government of Christ, and if Christ were here on Earth, they that cannot endure his government, would not endure himself.

But to go on with the point of removing judgement, and the blessing ensuing upon reformation; besides the grounds from the former Positions; it is as cleare a trueth, as any in Gods booke; from promise; Instances of Examples, and reason:

For the first, the Scripture is abundant; it presseth no thing more; witnesse first, that place of Samuëll: and Samuëll spake to all the house of Israëll: Put away the strange Gods from among you, and Ashteroth, and prepare your hearts unto the Lord, and serve him onely, and he will deliver you out of the hands of the Philistims. Here a people over head, and eares in calamitie; there was in them humiliation, but they wanted reformation; the Prophet biddeth them joyne reformation with humiliation, and they should have what they desired.

1 Sam. 7.
3, &c.

To

To the same effect, the Lord speaketh by the Prophet Esaiā: though the Israelites *Silver was become drosse, and their wine mixed with water*; that is; they were become glistering hypocrites, and they carried a show and semblance of Religion, as drosse carries a show of silver, and wine, mixed with water, a colour of wine; For this especiallie the Lord hateth them, howsoever they pleased themselves in those deducing shewes; yea their *Princes & Priests*, that should have reformed others, both by Discipline & Example, were *Rebels, Devourers, Thieves, & Robbers*, and companions of such, *οἰσῖα, δειπνοῖα, τῶν καὶ θεσπασίδεσσι*: such Mistresse, such Maide. Yet for all this; though these their sinnes were of a scarlet, or crimson die, if they will but *heare and obey*; if they will cleanse their hearts, and take away from before the Lord the evill of their workes, and doe good in stead of evill, he will not onely forgive them, but also blesse them, *they shall eat the good things of the Land*, V. 19. Yea he promiseth to *turne his hand upon them*, (that is, to turn from smiting of them,) *and he will burne out the drosse, till it be pure, and take away all the tinne*, V. 25. Observe what followeth: *He will restore their judges, as at the first, and their Counsellors, as at the beginning; so shall it be called a Citie of righteousness, and a faithfull Citie*, V. 26. Observe the fruites of reformation, which though the Lord himself effecteth, (for without him we can doe nothing,) yet he reformeth by secundarie means, where in he honoureth man much, and maketh him manifest his obedience.

This *Mr. Zanchie* witnesseth in a treatise of the reformation of the Church ; speaking of the foresaid place of *Esaia* : *I will burn out the drosse, &c. Quid per stannum, &c.* What is ment here by the drosse and tinne ? *new Doctrine, will-worship*, and all such things as have not their foundation from Christ & his Apostles. *Sunt igitur omnia stanna nevarum Doctrinarum, & novorum cultuum tollenda, & statuenda quae tempore Christi & Apostolorum, &c. Imo Ceremonia & Disciplina ad prima principia, & primos fontes redigantur, ut profligatur omnis novitas, &c.* The tinne of new Doctrines , and new invented worship are to be removed , and things are to be established, according to the institution of Christ and his Apostles ; yea all Ceremonies and Discipline are to be reduced to the first principals and fountanes head of Christs institution , that all noveltie may be abandoned.

Where he also observeth, that our Saviour Christe bringeth all things to the same standard , in these words, from the *beginning it was not so*, rejecting everie ordinance, that hath not his institution from God.

This said Author presseth further this point of reformation from that place of *Ieremie*, which offereth it self for an other prooffe : *As a Fountaine casteth out her waters, so she casteth out her wickednesse.*

To what a corrupt and corrupting habite of sinne
 yea they were
 growen

growen shamelesse in their abominations, and therefore the Lord threateneth to slay them V.15. Yet for all this the Lord biddeth them: *Stand in the wayes, and behold, and aske for the old way, which is the good way, and walke therein, and ye shall finde rest for your soles, V.16.* As if the Lord should say: Looke but upon my wayes; compare them with the wayes of sinne, that seeme so sweete unto you, and wherein your deceiving Prophets sooth you up; consider whether my wayes be not both more equall, & more profitable then the wayes of sinne; for in them ye shall finde *refreshing*, that is both comfort and prosperity, where in the wayes of sinne, there is nothing but wo and sorrow. So that (as Zanchie observeth) he allureth, or inforceth them to reformation. *Argumento ib utili*: From an argument of commodity.

So in the fourth of the same Prophecie: *O Israel! V.1. if thou returne unto me, (saith the Lord,) and if thou put away thine abominations out of my sight, then shalt thou not remove.*

One place more from the Prophecie of Ezechiell: *Albeit they set their thresholds by my thresholds, and their postes by my postes, (that is, their Idolls by my worship, as indeed we have done,) they have defiled my holy name with their abominations, which they have committed; yet let them put away their fornication, and the carcases of their Kings farre from me; That is, monuments of Idolatrie, erected to Ammon and Manasse: And I will* C.45. 8. 9

will dwell among them. Innumerable places from Genesis to the Revelation, we might quote to this purpose; but the point is so pressed dayly from the pulpits, and you are so well acquainted with the Scriptures, that we neede but to give a taste. If Ephesus *will repent, and doe her first worke*; and Sardis *strengthen the things that are like to dye*. Yea if our *Laodicea* will be *zealous and amend*, the Lord will take up the controverſie betwixt us and him; he will ſet his favour upon us; in ſtead of judgment we ſhall have mercie; in ſtead of Ignomine glorie; in ſtead of want, plentie; valour and magnanimitie; for faint-heartedneſſe: our Church ſhall be *buetifull*; our common-wealth *flourishing*, and if ye *remove the drosse from the ſilver*, we have the promiſe of a gloriously *refined King*.

The ſecond ſort of prooffe is from the never-failing praſtiſe of Gods *performance*, with all ſuch as doe reforme: hath the Lord failed, or come ſhort in any thing that he hath promiſed?

1 Sam. 7. Did not the Iſraelites upon their mourning & putting away their Idolls, (eſpecially Aſhteroth) finde deliverance from the yoke of the *Philiftims*, and that by a glorious and marvelous victory over them, from the Lords owne hand, without ordinary meanes? What was *Az* before *Ioſhua*, when the curſed thing was removed? What was Benjamin before Iuda, when by humiliation their *ſpeciall ſinne* was done away? In a word, can any give an inſtance, that ever Gods people were

were denyed their suite, when they tooke a right course *before the Lord*? He is still the same God, and wilbe so to us, if we doe as they did for our breaches of Church; and common wealth.

The third sort of proof is taken from the reason, why it should be so; namely, from the nature of Gods promissēs; which are *all yea and Amen*: from his end and intent in his threateniug; which is not to *destroy*, but to reclaim: and lastly from his order of proceeding, namely he inviteth alwayes to return, before he overturneth. *Return, return, &c. Why will ye die?*

When God proclaymed his Israel to be nothing but a wellspring of wickednesse; yet how loath is he to cast him off. *Be thou instructed o Ierusalem (saith he) lest* Jer. 6. 8. *my soule depart from thee, lest I make thee desolate in a Land that none inhabiteth: were the rebellions and abominations of Iudah so great; and so grievous that he hounded on the enemies to beseege her, and sack her v. 4. 5. and yet was his soule with her? yes sure or how should he threaten that his soule, or affection should depart from her; yea his soule was loath to depart, and would not depart at all if she would but hearken to instruction: here the Lord sheweth the carefull desire of a parent, and the powerfull pre-vayling love of an husband, & that towards a rebellious childe, and an Adulterous woman.*

The like affection we see in God towards that Rebellious & Hypocriticall Israell and Iudah, whose goodnesse was as the morning cloud, going away as the morning Dew, that is they seemed to have a certain holinesse and repentance in them, but it was but *formall* and *Hypocriticall*: a cloud without rain, a vaporous matter, quickly dissolved, and as the morning Dew quickly dried up. Of all things God can not endure those *sea-sick* counterfeit apish fits and yet for all this, when nothing could reclaim them, the Lord breaketh out for them (as we may say) in a mother-like passion: *O! Ephraim what shall I doe unto thee? O Iudah how shall I intreat thee?* as if the Lord should say, all possible means have been used to cause yow *Israell* and *Iudah* to return; but nothing hath prevailed, and what shall I doe more? *O!* that there were any way, or meanes, to recover yow; so that the Lord beareth, till he can bear no longer. Ah (saith the Lord) *I will ease me of my adversaries, and aveng me of myne enemies, vox indignationis & commiserationis.* (as one saith) a voyce of indignation, against sin; and yet a voyce of commiseration toward the sinner; he must in Justice reveng, and yet his mercie is loath to doe it.

Since

Since then the promise, and practise of the Lord, and reason from the Lord, make all good the trueth of this position; why should we either doubt of it, or give our selves rest, till we enjoy the happie experience of it? wicked men putting far from them the evill day, lett their case be never so desperat, they never say *there is no hope*; but Gods people fall fowle on the contrarie; when they see a state in a forlorn condition; the wicked advanced, and the absteiner from evill made a prey to the wicked; they are disheartened from vsing means, because there is litle likelihood of prevayling; holding it their only hope, to have no hope: thus, *Zion said the Lord hath forsaken me, and my Lord hath forgotten me*: not so; for if thow forget not him and thy dewtie, and indevor, God can not forget thy labor: observe how the Lord preventeth this objection, *Let the wicked, forsake his wayes, and the unrighteous his owne Imaginations, and return unto the Lord, and he will have mercie upon him, and so our God, for he is veriereadie to forgive*. But they might have objected; can God ever be reconciled to us, who have transgressed all his lawes, and broken covenant so often with him? no sure; no man will do so; true saith the Lord, nor would yow do so to any, but I am not as man, *my thoughts are not your thoughts, neither your wayes my wayes; for as the heavens are higher then the earth, so are my wayes higher then your wayes*. Esa, 49. 14

Where observe the condition ; if wickednesse be forsaken, and removed by those that are in place ; then the Lord can not chuse, but send a blessing.

This same Argument *ab utili*, or profit, hath prevailed much in the matter of *Reformation*, with people or states, meeerly seeking themselves, and their owne ends, without any conscience of obedience to the commandement ; and if they pretended any zeall, it was but *strange fire* ; a temporarie, and time-serving heat, was the most, and the best. So self-seeking Iehu reformed to a great hight, in removing of the evill, & restoring and establishing of the good ; He did execution upon all Ahabs seed, the Prophets, Servants, and Priests of Baall to a man ; he burnt Baall his Idols, threw downe the Temple, and made a lakes of it ; he boasted much of his zeal, and uprightnesse of heart ; the Lord giveth this testimony of him, that he had executed that which was right in his eyes, & had done *unto the house of Ahab all the things, that were in Gods heart*, v. 30. And therefore the Lord promiseth, that his Sonne should sit on the Throne of Israel, unto the fourth generation.

2 Kings
6. 30.

Hof. 1.

The Lord made also this good, but was there either *right eye*, or *right heart* in Iehu for all this ? No sure, for he departed not from Ieroboam his sinne, and the Lord punished his posteritie for the very act, that he approved, because he did it for a Kingdome, and not to the Lord : yet we see how farre this temporarie reward

ward prevailed in the matter of Reformation, with a meer *time-server*.

The Iesuits having got footing in the great Kingdom of *Iapan*, by their hellish plots, & undermining of great ones, they sett all the State on fire; the Princes and Nobles against the King, and one against an other, till it was come to blood; but some wiser then the rest, discovering that infernal brood to be the ground, and cause of that state-consuming *sedition*; called the Iesuites to an account, executed some, and banished the rest, and inacted thereupon, that it should be present death for any Iesuite, to enter the Kings Dominions; which remaineth in force to this day.

By this reformation they are rid of that crew, who are the curse of us, against whom we have Lawes as good as may be, but no execution.

Vpon this same point of ensuing good, the Biscaines are at a deadly enmitie, and naturall *Antipathie* with the brood of *Prelats*.

Vpon this ground Venice, Millane, and Naples, will not endure to heare of the admitting of an *Inquisition*; for thereby, *Honour, wealth, peace, & prosperous successe*, should be utterly cashiered, and they their meanes, and families should be worse then *Gallie slaves*.

By force also of this stronglie prevayling argument, the Netherlanders rid themselves, and their State of that bitter root of *Lord Bishops*; whom they knew to be the strength, & leaders of the *Popes forces*, and chiefe *Pillers*, (as we have proved,) for supporting that great *Antichrist*.

For a closer of this point; be pleased to observe one instance from the present practise of the *Hollanders*. Since that nation is marked of all the world, to be the *procreant & conservant cause* of all mixtures of Religion, as that *Aegyptian Nilus*, is the mother of all sorts of monsters; it is matter of some wonder, why they are so farre from tolerating that ould *Pelagianisme*, and new *Arminianisme*, that they suppress it with all their main; executing some, banishing other some, offering meanes and lives, and all in opposition of it; yea if the *Arminians* meet in private, their house & means are like to be ruined & spoyled by the multitud, the people persewed to the danger of their lives, so as they love no thing so much as *pictures & prunking*; so they hate no thing so much as the *Spainyard & Arminianisme*: but what is the cause of all this indignation against *Arminianisme*? Is it because it is the *Popes Benjamin*; the neettest spun threed of *Poperie*, the last and greatest monster of the man of sinne, (for as the liker a *Monkie* is to a man, the greater monster it is; so the liker impietie is to pietie the more monstrous it is?) Or is it because they love, & longe to be ingrafted in that *Antichristian stem*

Item of the *Prelacie*? Or because it drayneth the verie life out of Religion; and changeth all Religion into a *Protean* form of Religion? Or lastly, becauic it derogateh from the verie *essence*, and *attributes* of God, exalting man against his maker? No; not for all these; yea directly for none of these; for then they would suppress Poperie fullie; then would they not with *Sultan Solymán*, or blanchéd Atheists, make so much of that *Machivilian* principall; that a *State* may tolerate any Religion, so it be for its profit: which is directly (as one observeth) against the nature of God; and true Religion, (for there must be but one.) the vertue of the commandement; the Office of the Magistrate; the dealing of Idolaters with their false worship, confirme this truth: and lastly; it is against the true profit of the State.

Maxim. 2.

Specul. Belli
sacri. c. 39.
p. 232.

Againe, if in conscience they obeyed the commandement in one particular, they would also in another, especially of the same *species*, or kinde: But since none of all these be the verie moving cause of their thus plying of the Arminians; what is the cause? Answer; this is the very marrow of the matter; they feare their *coppie* should; namely, lest the Arminian grow so strong, that he overtop the State, and get the staffe out of their hand, (as indeed he is like to doe,) lest like a *Marmosett* (which carries the face of a man, & yet is a great enimie to the Mounkie) he should learn a trick beyond all their tricks; to overturne their trading; or lest out of desire of reveng, for the supposed wrong done to their sect; like the Arabian Monster

Cac-

Cactus, they should set all on fire with their breath, & yet live themselves like the Salamander in the flame; but if they can keep them under from all place of government, both in Church and common wealth; both in armies and civill judicature, (though in some of these places the Arminian prevayleth;) and if they can expose thē to the indignation of the people; and keep his horns so short, that he can not push; then they think they shall prosper in what they put their hand to; so that it is clear; that libertie, prosperous successe, glorious renown, plentie, prevailing against the enemy, and the enlarging of their tents, maketh them looke well to the Arminians water, that this bird of divers colours grow not to big in her nest.

Then if we set apart Religion, (which God forbid,) yet let glorie, prosperitie, and good successe, at home; victorie over our enemies, abroad; the removall of all evill; the enjoying of all good, all attending upon the downefall of the *Prelacie*, prevaile with you, to the abandoning of the stinch of these *Harpies*, which have made our *Israell* like a bird of divers colours, (as the Lord speaketh,) that is in stead of the Lords *liverie*, she is all stuck full of the gaudie Feathers of *superstition*, which causeth the Lord to set the *beasts & birds* of all nations about her, to eat her up. They stand gazing indeed at her *gay Feathers*; but they flout her, and devour her; because she hath quite spent all her *Eagle-spirits*.

Ier. 12. 9.

To conclude; be pleased (right Honourable) to take a patern out of the Prelats owne practise, for the confirmation of this point. What is the reason , that the Prelats can rather suffer divers sorts of Hereticks , and dangerous Schismaticks, to live by them, then the *Reformers*, or *Disciplinarians*, as they call them ? Is it not because they meddle with the great *Diana* of their *Lordly pomp* ? These would have the Prelates bring their callings to the tryall of the *Sanctuarie* : These would have the lay away their *Lording*, & do the worke of the Ministerie ; yea to be content of the portion of the Ministerie : These would have them to put away their *abominations* from the Lords eyes ; wherewith they breake the backs, and overburden the consciences of many thousands : These would have them to suffer Christ, whom they have kept so long at the doore, to come in, and reigne amongus : But these are faucie fellows : These the *Land can not bear* : These must be smitten on the cheek , and put in the worst place of *Golgotha*, or banished the Land ; and why good men ? *What hath the righteous done* ? A dangerous thing indeed ; they have spoken against the *profit* of the *Hierarchie* ; and as one of the ancients saith well : *Si Petrus resurgeret, &c.* If Peter should rise from the dead , and should meddle with their sinnes, & profits especiallie ; they would spare him no more , then they doe the faithfull of our times.

Tithem. 44.
Amulpho
en ejus
Chroniv.

It was a maine motive of the Pharisees hatred to- ward Peter and Iohn, that they had beene *with Iesus*, Act. 4. 13. So the Prelates hate these men, because they plead for *Iesus*.

One of the *Prelates Watchmen*, preaching before the King, out of the 11. of Numbers, upon Moyse's pains taking, and the people his murmuring: In his *Misapplication*, came first to gird at the loan-mony recusants; and then bitterly to envey against the *Presbyterians*, or *Disciplinarians*, (as it pleased him to term them;) but why against them? because they could not endure that either due obedience, or Honourable maintenance, should be given to the Bishops; and therefore (said he) they had best looke to them; for if they have the culling of the Bishops *Cloath*, their trays will be short enough.

But to leave him in his *Spiders Web*, and to follow the point a litle further: Intruders upon other mens right, can endure any men (how bad so ever) rather to live by them, then the servants of him, whom they intrude upon; and thence it is, that these wicked husbandmen killed the servants, (as it is in the Gospel,) that came to receive their Masters rent, Mat. 21. 33, &c. They did not kill the theeves, or the robbers, and spoylers of the vineyard; but the *Servants*, yea and the *Sonne* too; And the end of all was, *that they might take the inheritance*.

Divers laterall or side-windes may blow together; but windes directly opposite, can not blow together: Herode & Pilate did agree to the crucifying of Christ, because that winde might possibly blow some profit to them both, (as they supposed by the pleasuring of Cæsar.) The Pharisees, Saducees, and Herodians (though all at ods one with an other) could yet con-
curre to the insnaring of Christ: Since all these have out of their love to profit, looked to crosse lie to such as were against their profit; whether they were friends or foes to God; whether their actions or ends were good, or bad; it will be great imputation to you, not to remove that, which hath ever hindered, and shall hinder, till it be removed, all the Honour, and welfare, that can be thought on, for the good of Church and State: and also not to establish the *Scepter of Christ*; which being established, all honour, and happienesse, should attend us and ours; yea God shall dwell among us; and then what good thing can be wanting to us.

Stand you up then before the Lord; lend God your hand, (as we may speake with reverence,) and he according to his promise, will be our *Physitian*, and will put no more these heavy diseases upon us; If we return to him by true reformation, the Lord will turne to us, and will heale us, as he hath wounded us; stricke you but the right veine, and God will doe the cure. As for Honour; if you will Honour God in this particular, (as hetherto he hath not beene honoured in this nation,)

Exo. 15. 26

Hos. 6. 1;

he will not onelie make our ancient honour to re-
 turne, but he will heape more honour upon our head,
 then ever heretofore he hath done; But upon the Kings
 Majestie especiallie, and you the Instrumentall *restorers*
of all things, you have Gods promise for it, and he will
 x Sam. 2.3 surely make it good: *them that honour me, I will honour;*
 As for our enemies, forraigne and domestique; this
 will be to them as the *thunder clappe*, which discomfit-
 ted the Philistims. This will be the onely *hornett* to
 strike terrour to the hearts of all our *Romish Cananites*.
 All the prophane crue, and enemies of State, will be
 glad to hide their heads, at the *fall* of this *Pabell*; *Spaine*,
Rome, & *Austria*. And all our English *Edomites* will be
 attired in mourning; crying out *alas! alas!* the hel-
 met of our hope is fallen; yea, if you doe it indeed,
 your Honours shall see, that none but Babels friends
 will either helpe them, or pittie them. And for this
 especially, they are to be looked unto. If this be effec-
 ted, the hearts of all that plague crewe of *Dunkerke*,
 and the hearts of all their abettors will faile them.
 This will be more matter of rejoycing to all the Re-
 formed Churches in the world, and especially to
 Christs distressed people, then ever as yet they heard
 off from us; For to speake the truth, some Reformed
 Churches dare not trust us, and all expect litle good
 of us, whilest the Hierarchie overtoppeth the
 State; neither is this in them a groundlesse conceite.

For first, how can the *Scepter carriers of Antichrist*
 affect and further a State, or Church governed by the
 Scep-

Scepter of Christ , quite opposite to their substance ?

2. How can they helpe them, when they hate their cause ?

3. How can they wish them well , and doe them good abroad , when they persecute and kill at home their own brethren, and Countrymen, yea not sparing their kindred in their flesh , for the very same cause, which these forraignes maintaine, and for which they suffer ?

4. They are no friends to such people, for they repine much they should have any supply ; witnesse, that *Amazia*, or burden of the Lord , that in the time of collection called the French (Deffendors of the Gospell) by the undeserved name of *Traytors* from the Pulpit. This *Inquisition-Impe*, is *juxta pontem & pontificem* , hard by the Pope , and the soote of the bridge; whose blasphemous scoffing of the word ; reviling of Gods people ; professing of Poperie , and resorting to Gondomars howse , requires that you should rather censure him as a *Wolf* , than suffer him to be over a flock. To this particular also the Prelates bear witnesse, calling of the *Ministers* into question, for mony collected to their poore brethren, *Ministers* of the Pallatinate. As for the last collection, no thanks to them.

5. And lastly; They oppose bitterly, by speech & writing, the Learned, & worthy maintainers of the puritie of Christs ordinances, or opposers of the Romish trash, and Hierarchicall government, as *Beza, Calvine, Cartwright, &c.*

As the Papists have newly printed a thing against the Calvinists, for rooting of them out of all places, where they reside; so the Prelates are not wanting to second them here with *pen, & pike*, for their utter extirpation, yea they and theirs deliver it, as a maxime; *If the Presbyterians or omniparians be not taken a course with; they can not stand.* Therefore all religious professors (whether conformers or non-conformers) had need to looke to themselves: For with them and the Papists, all these are *Calvinists*; witnesse that *Sack-butts*, that bid a plague on all conforming Puritanes:

As for state-professors they hould them their friends. Since then the good of Christs cause: the glading of all Gods people: the ruine of Antichrist, and the shaming of his friends faces, calleth for so worthie and noble a worke. *Ne vestra occasione desitis, nec suam hosti detis*: Loose not so faire an opportunitie; give no advantage to your enemy. Strike this *basilike-veine*: For nothing but this will cure the *Pleurisie* of our State. Which if you neglect, they may (perhappes one day) tant you to your faces, with this disgracefull proverbe: *Physitian heale thy self.*

Take

Take of, then, this Hydras head: and sense, life, action, and motion of all the wicked, and wickednesse, shall perish.

201.

Lastlie, to drawe to an end, It maketh much for the prosperitie, and peace of the State, if we make warre on Gods enemies; because they are Gods enemies; and disburden the Land of that which is a *burden* to him; he will be at peate with us, and then all things shall go well with us. For *if he be with us, who can be against us?* As for th'increase of the Kings estate, and supply for his affaires; what can make more then his?

For first, if the King be with God in this; he will be with him, and what can he want?

2. The wealth of the subject shall be much increased, both by Gods blessing on their labours; by reason of their better & more holy cariage; and further, by sparing 200000. pound per annum, at least; which the Prelates rake out of them.

3. Being governed by the guidance of *the Gospell of peace*. They shall not be so prone to law suits, where-in much monie is ill spent, and much idlenes & other sinnes do ensue by attendance from their necessarie affaires: and by consequence much povertie followeth.

4. The

4. The Ministerie shall save by this meanes 100000. pound per annum , extorted from them by the Prelates.

In causes and braules about matrimonie , the people spend not so litle as 50000. pound per annum , besides the great summes which they have for probates of willes , being the Kings proper due, which might enrich his coffers 100000. pound per annum , and save them from abusing the will of the *defunct*, under a colour of supposed *pious use*. To omitt the unlawfull gaines of their *Soul-censures* , with a great share of this ; yea or all (if the King and State stood in need) would the subjects be readie to supply for service : For as the wealth and honour of a King standeth in the wealth, and love of his subjects, so what will they not give or do where their love is fixed.

Lastlie, the Prelates Lord-like meanes , arising to 23217. pound, or there about, per annum , (as we conceive,) besides their *commendames*, and other emoluments,) might serve his Majestie for manie good uses, where it doth no good now, but much hurt.

Advertis-
ment to the
subjects of
Scotland.
pag 88.8.9

By this Princelie renews (as one of their owne friends observeth) put upon them by the prodigalitie of Princes, they are turned from religious Priests to temporall Princes : Into whose hands by this meanes the Princes have put the verie same sword, wherewith to this day they doe
not

not onelie cut the throat of Kings and their authoritie, but have also spoyled the puritie, and piety of the Church of God: and in place thereof have introduced this pollution, pride, avarice and superstition, which shall never have an end, so long as they remaine so rich as they are. *Devotio peperit divitias, & filia devoravit matrem*: Devotion brought out wealth, and the mother devoured the daughter, we use his owne verie words.

Thus we see that bad they are by their calling; yet made worse by their renew, which to remove into his Majesties hands, would be profitable for all, and hurtfull to none. In this respect they may well be called *καλῆροι*, as Aristotele calleth *favorum pestes*: the plagiè consumers of hives; they eat up the sweat, and poyson the rest.

By removing of this Antichristian calling, and his Majesties taking the meanes to himself, he shall do two good Offices in one; namelie, he shall supply the wants of the State, and pull them as brands out of the fire of their dangerous, and unlawfull condition. Try but the withdrawing of their temporall emoluments, and they will presently forsake their *leaden arguments*.

It is cleare by the former testimonie and others produced to that effect, how they spoyle all both temporall and Ecclesiasticall jurisdiction: If they spare not Christ, they will spare nothing. They that would make *Paul conforme*, cannot choose, but *deforme* all.

And therefore M. Bullinger calleth them *Harpyes*, that is monstrous byrdes with maiden visages, but ravenous tallants, leaving an ill smell upon all that they touch. They are compared by one to the Devill, and Scammony, which alwayes leaveth an evill disposition behinde them.

For our parts we will say no more of them, but that which a learned Antiquarie said of *Rhumney Marsh*. *Hyeme mali; æstate molesti; nunquam boni*: Bad in Winter: hurtfull in Sommer: never good.

And so much for the prooffe of the Positions.

It will not be amisse before we shut up the treatise, to say some thing concerning the meanes, whereby the *Prelacie* may be removed.

Masculous resolution, and strenuous action, are the two twins of an Heroick Spirit: as armes are never wanting to maintaine true fortitude; so too, these two brought forth by true valour, and mature deliberation, meanes can not be wanting; If out of the pride and feare of the heart, they be not neglected, or quarrelled, the worke shall be done; but if all the meanes that possible could be thought on, were laid open to the eye of a state, yet if the *Princes* (as the Lord speaketh) *be like Harts that finde no pasture*; or (as he speaketh of *Ephraim*) *if they be like a silly dove without a heart*; that is without resolution & courage; there can be no good done

done, nor honour achieved; and that is a fearfull token, that the Lord hath a purpose to slay such a people: but we desire and pray to see better things of you, & from you, & that the Lord would give you eyes, harts, and hands, to use all good meanes, to bring your appointed worke to passe.

Thise noble Nehemiah undertooke a great work; had very weake meanes, much opposition; not onely by the enemies without, but even by that false belied-god betraying priest Semaiah, he was tempted to a cowardly forsakeing of the work; but God gave him *an other heart.* Should such a man as I see (saith he:) so must you (right Honourable) resolve to encounter all discouragements, difficulties, and frighting alarmes thus: *Should such men as we feare to doe that for Christ, our King, and Countrie, which is of more necessity, then life it self.* Nehem. 5. 11.

It were enough that we have proved punctually the worke to belong to you, and to be of so absolute a necessitie, as the avoyding of Gods displeasure, and the procuring of his favour; If we left the meanes to your wisdom, & experience; able to go beyond all that we can say: yet we hope it shall not be offensive, or derogatorie to your judicious invention; if we be shewing and sharpening some tooles, wherewith you may worke.

But before we com to the particulars, I be pleased again to remember, that all the means must be planted, and discharged directlie against this grand evill of the Prelacie: reformation must begin at the root.

It is a good admonition of Peter Martyr: in Ecclesia reformanda Elizei exemplum imitandum est; fontem ipsum &c. in the reforming of the Church, the practise of Elizeus is to be imitated; and the fountain is first to be healed, from whence all the poysonable contagion, and corruption cometh. These be they (as a learned man complained to the Emperour) *a quibus Ecclesia laceratur*; by whom the Church is torn in peeces.

Oratio ad
Maximil.
anno 1500.

In Epist.
dedicat.

D. Downam would make the world beleeve that the contempt of these Bishops, is the cause of the greatest evill, if not of all the evill among us; for which he citeth Chrysostome in 2. Timoth. 2. But D. Downam doth know verie well, that Chrysostom knew no such Bishops as he speaketh off: indeed the contempt of Bishops, of Gods making, is no small cause of the evils that are upon us, and yet are further threatened against us; but all this contempt cometh upon them by the Prelats Tyranizing over them; who can not, but by removal of the Prelacie attain the honor due to them, Now to the means,

1. *Mean of removal.*

TO begin then with Information, (for we must first know before we do,) we stand all in need from the King to the beggar to be awaked, and made sensible of the necessitie of this *warke* to be done: we are deadly secure under the pressure of Gods wrath; we are neither sensible of Gods honour trod under foot, nor of his glorie departed from us, nor of the indignitie and indemnitie, that is upon us, and all that we put our hand too: *all that passe by, spoyle us*, and we spoyle all that rely upon us: to omitt many instances, which being too wel known, maketh us odious to the world; let us touch upō the last, namely, the black pining death of the famished *Rochellers*, to the number of 15000. in 4. Monthes, (besides those that had formerly perished,) proclaimeth to the world the vanity, if not the falsehood of our help. It may justly be said of us, & them as it was said of Israels waiting, for such help as deceived them, *their eyes failed for our vain help; in our watching we have watched for a nation that could not save.* Under correction, it was a poore part of our State, to leave the releef of Gods distressed people to a mortallie devouted enemy to God and his people: his plots yet take place; we speake what we heare, that he and his damnable confederacie, after that Master peece of the taking in of Rochell, had determined a peace among themselves, that he might with his *Prelates* and the rest of his Counsell, finish his worke upon us and the Gospel.

Lament. 4.
17.

C. I. II.

The tongues and pennes of forraigne proclaime our infamie: It grieues a truly bred Countrey-man to hear it; and yet for all this, as it is said in Zacharie: *We all (from the highest to the lowest) sitt still, and are at rest.*

The cause of all this is our houlding of *Christ so long at the doore*; who though he hath knocked this 60. yeares and upward, yet we would never understand his stroke. His enemies by strong hand have kept him out, and his friends would never help him *against the mightie to bring him in*: Some have sett their foote upon his government, and fought for the *Beast*, against the *Angell*: Some with Gallio count it but a quillet; and so they care not for it: Some raile upon the thing though they know it not; and others will be wilfully ignorant of it.

But let us all labour *to be instructed*, even in this particular, or *the sowle of the Lord* must of necessity depart from us.

Awake & know this you great Senators, who are the *Sences & sowle* of the King & State. Awake you watchmen upon the walls, and awaken others; you are these Spirits that should carie vitall heat unto the head, and all the members: you should complaine to the heart, that the head is much distemperd; and so should you to the head that the heart is verie sick: and to each of these of their particular diseases, whether they be by *consent*, or from the *part* it self: By how much Kings are

be more precious then others, by so much the more
 e must deal plainly with them: *Hear the Word of the
 ord, o King of Iudah!* (saith the Prophet) *that sittest
 upon the Throne of David, thou and thy servants, and the
 eople that enter in by these gates; execute judgment, &c.
 and doe no evill, &c.* And then what honour or happie-
 nesse shall not attend the throne; but if you will not *Ierem. 17.*
 heare these words, I sweare by my self, saith the Lord, that *V. 2.*
 his house shall be laid waste; And what was the cause
 of this? *Even the forsaking of the covenant of the Lord
 heir God.* This was the manner of Ieremies prea-
 ching;

You must tell the King, that *all the commandements of* *Psal. 119.*
God must be with him; they must be the men of his Counsell; *98.*
so shall he be wiser then his enemies; But if he follow the *V. 23.*
 Counsell of Christs enemies, as the Prelates and
 others, then *Christ* will be his enemy. You must
 boldly with Ieremie say *to the King and to the Queene,* *C. 13. 18.*
humble yourselves, sit downe, or lye downe; (as the
 word beareth,) not to put their neck under the yoke
 of Babell; as that King and his mother was comman-
 ded; but by heartie *humiliation & reformation,* to free
 themselves and us from the yoke and bondage of Ba-
 bell: aske the King in plain tearmes, if the evill (yea
 this verie evill) be not removed, how he shall give an
 accompt of his flock, when the destroyer cometh. To
 the same effect. Ieremie speaketh to the King: *Lift up
 thine eyes, behold them that come from the North.* Ieremie
 spied that which the King could not spy; and what
 fur-

T. 20.

further : *Where is the flock that was given thee ? and the sheep of thy bettie ?*

Calu.

It is true (as one speaketh on the place:) *Quod Reges putant se singulari privilegio muniri, &c.* That Kings thinke themselves by a priviledge exempted from the command of the word, and that it is a debasing of their state, to humble themselves under the mightie hand of God; but God will have it so; and great Kings have done so, that had but little knowledge of God.

To sooth up Princes in this their misconceit, there are to many *Flesh flees*; who spawne out their corrupt flatteries upon the eares of Kings; to the undoing of the King, and State; yea these *twinge*, and bite such as doe deal faithfully with Princes; but let them know, they are but traytors to God, and to the King in the highest degree; *For miserable is that Prince* (as Gordianus said) *from whom the truth is concealed.*

Tell his Majestie, that *Dagon* and the *Arke* cannot stand together; God and the Devill cannot both be served in his *Palaces*; and this also should you great Statesmen sound in his eares; Backing and countenancing the faithfull dealing of the Ministerie: be plain with his Majestie, in discovering to him thoroughlie the evill of the *Hierarchie*, who with *Elymas* cease not, to subvert the wayes of righteousness.

Make

Make it plain, as we have proved, that their Antichristian authoritie; the brawny of Christs Church, the glory of his Crown, and the good of his people can not subsist together. But if he will remove that drosse, and make the goulden scepter of Christ onely to sway, and set the crowne of pure worship upon his head; Christ shall make his crouns heer fast upon his head; & crowne him afterward with immortall glory; *Eritan*, and all Gods people shall rejoyce; *Spain, Rome, France, & Austria*, shall mourn; the *sheepe of his betwixt* shall then be his ornament; all shall be new; we shall have a *refined Church*; a *refined King*; a *refined people*; refined Spirits, refined conditions, and with all these a refined successe.

As for Princes Counselliers, and other great ones, by office or honour, tell them that Ieremie his inquirie, for the knowledge of the *Lords wayes & Judgements*, is returned with a *non inventus*; they have *altogether broken the yoke, and cast away the bonds*: Some open enemies to Christ, and the State, by Poperie, Prophanes, Athisme, &c. Some close enemies, some neutrals, not regarding what become of Christs cause; and some wishall were well; but they will be at no *cost or paines* with reformation: they would gladly countenance goodnesse; but they feare it shall discountenance them: For they will go no further with Gods cause, then it will carie their owne cause. C. 5. 3.

It is true that the most of the great ones know the *Hierarchie*, but they partly want hearts to hate it with a perfect hatred; and partly they cannot submit to the power of *Discipline*; but if any great ones be resolute for Christ and his cause; they are left, as a mast upon the top of a mountaine, and the enemies of Christ hould them to hard meat. And what is the cause of all this their Iniquitie, and pusillanimitie? The *Hierarchie* is the ground of all; For (as we have shewed) where *Honours* are erected and maintained against the honour of Christ, there true *honour* cannot long flourish. Their Lording over the Land, hath robbed the Nobilitie of honour, blessing to their State, of their families, yea and of their sowles; and that not onely by giving evill example, but also by keeping out the power of the meanes, by which they should have beene moulded, and the true Discipline of Christ, by which they should have beene kept in compasse: Give them therefore an Alarm; Make them see their miserie; and the Bishpps to be the main cause of it; cause them to cast off the *yoke of sinne*, and to *put their necks to the Lords worke*; desire them, and charge them to lend the Lord their hand, especiallie now when it is come to a dead lift, or the Lord in judgement will let them grow to such a hight at length, that they will be vassall, and sinke, both nobilitie and others, under intollerable burthens. Proclaime to all sortes of people from the word, the *Impiety*, and Iniquitie of the Prelates places, and practises; Discover to the Prelates their

their dangerous condition, will them to come out of
Babell; and to cast off their Antichristian pomp.
show them & the people the fearfull sin of pestering
Gods worship; and overlayding peoples consciences,
with the *inventions* of men; yea with the trumperie of
Antichrist.

In all this (as you know better then we can tell
you) you must be verie free faithfull, and impartiall:
he *face of man you must not feare*, Ier.1.17. You must
beake all that the Lord commandeth, either directly, or by
consequence, and not *keep back one word*, as you will C.16.2.
answer it: as the *Vrim, & Thummim* of the Lord is upon
you, so you must say to *Fathers, Brethren; & Children*,
whether *naturall* or *politically*, *I knew you not*; that is,
neither *nighnesse* nor *highnesse* shall make me play the
luckster with the word: you must have your portion;
all affection of feare, love, or desire, must give place
to the freedome of the Ambassie; and the glorie of
God, Deut.33.8.9.

Was *Papinian* the Lawyer plaine with *Caracalla*;
phelition free with *Alexander*; and *Mecenas* so faith-
full with *Augustus*? what a disgrace will it be, and
anger too, for you the men of God, to halt, or be
nealie mouthed in a matter of so great weight; as the
Lord said of rebellious and knobbie Israell: *he hewed* xxi.6.8.
them by the Prophets, so you must *lay the axe to the root*
of this tree, and hew it downe; for as it is not of the Lords
planting, so it troubleth the ground, as you must make (ac-
cording to the same place) the word and judgements of

the Lord, as the light that is cleare and conspicuous; so if they keep their trenches still against the Lord, ye *must slay them with the word*, according to that of the
 2 Cor. 10. 5 Apostle: *Having in readinesse a revenge against all disobedience.*

Tell Diotrefes, if he leave not his *Lording* it over Gods *house*, and beating of his *household servants*, if he give not over his *hould*, Christ will see execution done upon him.

Tell all the supporters of the *Prelacie*, whosoever they be, and all that should put away *the evill one*, and will not; that *the Lord hath determined to destroy the Land, because we have done evill, and will not hearken to the Counsell of God.*
 2 Chro. 25.
 15.

As the inverse Trumpets, that sound a retreat when they should give the Alarm, are the betrayers of the State, agents for the enemie, and the bane of the Ministerie, so we thinke they are much to blame to say no worfe, that turne the *mouth* of the *Canon* in reviling those that seeke and stand for reformation.

Is it not enough that Hananiah will not suffer Ieremie to Prophecy; that Pashur smite him, and thar Amazia conjure Amos from the court; but also one of the *hou* must beat his *fellow servants*; but it must be so, for if a be not right, the nigher the line with any opposition the greater Eclips. Ieremie his *familiars* watched for
 C. 20. 10.

his halting; and Davids companion & acquaintance did him the greatest hurt, Ps. 55. 13; and Paul was worst used by his Kinsmen the *Temes*, Act. 20. 19. With such evill requitall, let not good Souldiers be discouraged; for so they may with Ieremie in a fitt, to *fling away their armes*; but let them looke about a litle with the same Prophet, and they shall see that *the Lord is with them, like a mightie terrible one*; therefore their persecutors shall *stumble, and they shall not prevaile*; they shall be greatly ashamed, for they shall not prosper. A remarkable place it is, and full of comfort. As it is an evill thing to be set against a good cause; so the speaking evill of good, & good of evill is liable to a fearfull *woe*. *Contumelia non est ira Caesaris digna*: that *αυτίλοιο-δοσια*, or requitall of rayling, is pusillanimitic; & if you can do it never so handsomly; you can but come even with him; but by bearing and making use of it, you may have the better of him.

C. 20.

V. 11.

Naturalists tell us, how a litle bird, called *Charadrea*, by secret attractive quality, cureth a mā of the landise only by looking on him, for a time; so Christian patience, and magnanimious contempt, will in time, either drayn the gall out of bitter spirits; or make it more overflow to their owne disgrace.

To conclude the clearing of this point, that all sortes may be fully possesse of this trueth, give the second commandment the due extent: This yron, if it be well plyed, will bow downe the back of the Prelacie, and break the yron sinew of all *superstitious worship*; this hammer handled well, and this law well obeyed,

Esa. 27. 9. shall purg out the Iniquitie of Iacob, by bre^{aking} all the Idolls of Rome, as Chalkstones in peeces. The negative of this,

Fohn. in 2. as all expositers witnesse, forbiddeth the use of any rite, or outward mean in Gods worship, which himself hath not commanded.

Piscator. *Ritibus sine Ceremonijs a Deo ipso prescriptis, &c.* Let us content our selves (saith one) with the rites & ceremonies, prescribed by God himself: We give but a touch here, where we could be large, & we speak to those that understand; yea we have the testimony of a Prelate, for the confirmation of this trueth, in his catechising
D. Andrew. upon this commandment: God hath left (saith he) his
” word, the preaching of it; the Spirit, and his works, to
” instruct us: But all this will not serve, but men must
” have their owne devises in Gods worship.
”

Further, the affirmative part of this commandment inarmeth and commandeth the *Minister*, and *Magistrate*, to make reformation; witnesse, that place fore-quoted out of Esaia: *He shall* (that is Israell) *make all the stones of che Altar as Chalkstones, &c.* The curting, minsing, & manueling of Gods will in this command-

Esa. 26. 3. ment maketh (as the Prophet speaketh) other Lords besides

Guides our Lord, to rule over us : That is, that neither rule by *authoritie*, nor *Law*. As some speake merrilie of the common Law, that it is all *Law*, and no *conscience*, & that the *Chancerie* is all *conscience*, and no *Law*; so we may speake seriously upon costly experience, that their *spitefull courts* are neither *Law*, nor *conscience*.

To bind this precept the closer to our sowles, let us obsetve but the reasons of it.

1. The Iealousie of God, that can endure no competition in the ordering of his howse, is threatened as a fire, to consume the breakers of it.

2. He houldeth them *hateis* of him, that dare appoint him any other service; or order in his howse, then himself hath appointed; and so they are indeed; for they that will appoint a Law to God, they can not endure him to be their Law-giver.

3. The Iudgement against the breach of this commandement extendeth to the posteritie. This particular much concerneth us; for we thinke that the whole nation (save a *little few*) have contented it self with the form of government, and worship prescribed in the Church; and they have lived, and dyed good Christians, with much comfort; yea have not divers worthie men among us, after long standing out, returned with peace enough, to imbrace and plead for the Ceremonies and government?

Well

Well this same threatening of *visiting the sinnes of the Fathers upon the Children*, will fright us out of the *clift of this rock*, if it be well thought on ; for what know we, but we are the men with whom the Lord of the howse will reckon, visiting the Idolatrie, and superstition of our predecessours upō us, especiallie we following their steps : and put the case, we be taken away before the day of visitation come ; yet first we know not what it may cost us in our consciences, ere we depart, either for never manifesting such love, as we should, in keeping of this commandement; or for leaving our first love once had to this commandement.

2. We must know for a certain, if we reforme not that, our posteritie must pay for it; & thus what great crueltie do we joyne with impietie ?

4. And lastly ; Let that rich and abundant love of God, promised to the keepers of that commandement, constraîne our hearts (if there be any love of Christ in us) to manifest our love to him, and our posteritie, by keeping of this commandement. We have been the larger in the discoverie of this mean of information. 1. Because an evill must be knowne before it can be avoyded, or removed. 2. Because in the midst of much *knowledge we are like to be led captive*, (as the Prophet speaketh,) for want of knowledge of this particular.

The 2. Mean of removall.

THe second mean of removall of this great evil, is for Ministers and Magistrates, to set themselves against this superstitious worship, and Antichristian government; teaching, and exhorting others, for to doe the same: they must labour, and cause others labour for a holy hatred of the Prelates, and their burthens, as they are enemies and enmitie to God; Of which that Godly King and Prophet gives a good president: *I hate vain inventions, or imaginations, but thy Law do I love.* Pf. 119. 13 The word doth signifie properlie the branch of a tree; intimating thereby the *fiction*, or frame of the *hart*; or other wise a thing, that by growth would overtop God. With the knowledge of this vill, there must be a hatred of it in the heart; and a forsaking of it.

Some will not know, that they may not doe; & some know, and yet will not doe, or dare not doe: but knowledge of sinne, and forsaking of sinne, must go together; If we looke to prosper, yon must resolve and draw others on to *abandon all the abominations from our eyes, wherewith we have defiled our selves:* Exe. 20. 7. you must labour, and cause others to be like Ephraim; who in his returning to God, said to his Idolls: *What have I to doe any more with Idolls:* Isa. 44. 8 Yea as an other Prophet saith: *We must defile the covering of the Images,* Esa. 30. 22. (that is: count them, and use them as filthie things:)

Ind. 23.

thow shalt cast them away as a menstruous cloath, then shalt thow say unto it: get thee hence. In a word, if we will pull our selves and others out of the fire, we must hate the garment spotted with the flesh: under which all the Orthodox understand all mans inventions in Gods worship. Thus we separate not from the Churches, but from the evils of them, and also from obedience to Antichristian Lords over them. We have shewed this separation to be neither Heresie, Schisme, nor Rebellion, but good divinity, and loyall obedience: Or otherwise the Scots, Hollanders, and Frenche Protestants, be all Rebels, or Hereticks; which no friend to the Gospell will averre: how shall ye ever deliver the Land, or Christ himself, of them, and their burthens, if ye obey them?

C. I. v. 4.

For all the reformation that good Iosiah made; yet Zephaniah will not content himself, till the *Chemarim-Priests*, and all the remnants of Baal be removed: Surely, if he had lived in our Land, he had been counted (as others are) an unreasonable man, made for nothing but to trouble the State, by stirring up of contention.

Why should ye the Messengers of the great God be the *Servants of men*?

Foliot 7.

lib. 7. c. 20.

It is a good note of *Iohan. Sarisburiens.* to this purpose: *Serviendum non Dominandum, nisi quis forte seipsum dignum credat, ut Angelis debeat Dominari*: Ministers (saith he) must serve in their callings, and not Lord

Lord it over others ; except they thinke themselves worthie, to beare rule over the Angells.

Aske them for the subjection which they challeng; if they can say, as Paule said : *Doe I perswade men or God ;* and if they can not say so, then everie faithfull full Minister must hould the rest that followeth , for his devise : *If I yet please men , I should not be the servant of Christ.* Gal. 1. 10.

And why should Gods people, of what degree soever, subject their necks to a *Babylonish yoke* ? Should they not *stand fast in the libertie, wherein Christ hath sett the free* ? If they sitt not in *Moses chayr*, why should they hear them ? that is, if they bring not a lawfull warrant of their calling, why should they be obeyed ? Galat. 5. 1.

To heare and obey Christ comming in his Fathers name , and Antichristian Prelates comming in their owne name , cannot sublist together.

That which the Spirit speaketh to the faithfull in Thyatira, he speaketh to us all : *I will put upon you no other burthen, but that which ye have already; hould fast, till I come.* Rev. 2. 24. 25.

A most pregnant place , against subjecting of our selves, to any power, or religious practise , how specious, and spangled , with depth of divellish learning, soever it be.

This mean of removall may be further followed by the execution of Disciplinary *Censure*, or *casting out*, if no other thing will serve. Every Prelate, (we know,) or his deputed officer, will take upon him, to excommunicate God his people, upon no better ground (though not with so good authoritie) then the Pharisees had to cast the *blinde man* out of the *Synagogue*; yea all the good men in England that stand for reformation of worship and Discipline, by the 2. 4. 6. 7. and 8. Canon stand, (after their Popish manner,) excommunicat *ipso facto*.

To lay open the fowle abusing and prophaning of this sacred ordinance, as by the Prelates sole authoritie; the committing of the power to men uncapable; denouncing it against the good; Abusing of it to bables, and trifles; We have no time: Let this suffice that their practise in these, and other particulars, is against the word of God; the practise of the Apostles; all reformed Churches, from the beginning to this time; against Fathers, Councils, all Orthodox Authors; and in some things against their owne constitutions; witnesse, Constitut. Anno 1571. but to the point; whereas against all Laws this they do, where they have no authoritie; so the Churches of Christ by that power committed to them, may and should exercise this jurisdiction of Censure against them (if otherwise they will not be reclaimed from tyrannizing over Gods howse,) and that this is

no new Doctrine to any that love, and know the truth, we are able to make good, from the word, reasons, consent of Popish and Protestant writers, and from practise. D. Downam indeed, with others of the Hierarchie, layeth about him against this truth, and the maintainers thereof, as though they touched the apple of his eye: he houldeth it an unworthie speech in holy Lambert, that Honourable martyr; *that a Pastor may be Censured by his Church*, after ward; he cometh with this Censure over all the Reformed of that Iudgment; that to subject Pastors to their Churches, is phantastick, imaginarie, ridiculous, and absurd; yea he calleth it a Brownistick; or Anabaptistick frensie: *Lib. 4. p. 162.* But let all the above-said evidences speak, whether D. Downam, and men of his minde, or the reformers be the Schismaticks; and herein we will be brief: *Lib. 4. p. 144.*

First, for the word: *tell the Church*, (saith the Spirit,) *Math. 18. 17.* where to omitt others. D. Andrews understandeth the words, of *everie particular Church*, having power & commandement to put this power in practise; He instancerh in the *Church of Corinth*: Where we must understand this power not to be *divisive in membris*, in everie particular member devided; but *unitive in tota*, joynly united in the whole; as Gerson well observeth: *Claves non uni, sed unitati*: the Keyes are not given to one, but to unitie, saith Aug. *Tort. Tort. p. 42. Lib. contro. p. 362.*

To come to reasons : the first is from that principle of nature , wherewith everie Childe is acquainted. *Omne totum majus est sua parte* : The whole is greater then the part; yea, as it containeth everie part in it , so it hath power over every part. Now a Bishop (make the best of him) is but a part, or member of a Church; therefore he must be subject to the Censure of a Church : This Enthymem the Pope cannot evade, being pressed with it , by our writers from the testimonie of Gregorie, against Iohn of Constantinople; but our Hierarchie will cutt this argument, if they cannot unty it : For over the Church they will be , and not subject to it.

Lib. 4.
Ep. 2. 8.

A second reason may be taken from that Sonn-ship that they professe to the Church : they are often upbraiding others. *Non habebit Deum Patrem*, &c. they have not God for their Father , that have not the Church for their Mother : They are beaten here with their owne rod; for they beate and spurn their Mother , and yet like ungratious Children they dispise their Mothers correction : If they be *within* , will they not be judged?

Lib. 5.
C. 27.

1 Cor. 5. 12.

23.

D. Fyeld would make us beleeve, that a *Bishop must not be judged by Elders* ; But the Apostle is of another minde : *do ye not judge those that are within?*

Other

Other arguments we might use , as from the dignitie of the Church ; from the end of the Churches Censure ; which is to *pull men as brands out of the fire* ; and from the danger of such, as *Kick against this prick* ; but we name them onely, since in every particular lyeth, the force of an argument : as for these that will be affectedly ignorant , let them be ignorant still : but one thing we intreat you to observe , and we desire the Hierarchie to take notice of it ; that this exalting of themselves above the Church rellisheth strongly of the grossest Poperie; and with Popish Arguments they doe maintain it. The grosser Papist houldeth the *Pope* to be above the Church , as Iohannes Saracenus, Bellarm, ^{Pol. Pary.} and Baronius ; but the more moderate Papists teach ^{p. 42.} the contrarie; witnesse, Thomas Corfellis, in his disputation at the Counsell of Basill , cited by Æneas Sylvius : *Dicimus universa Ecclesie potestatem omnimodam esse concessam; Romanumq; pontificem illi subiectum ; posse per ipsam deponi, abijci, excommunicari* : We say that all power is given unto the Church ; and that the Pope is thereunto subject ; and by the Church he may be deposed, rejected, and excommunicated. The same question was debated , and concluded affirmativelie; namelie, that the Pope is subject to a Council; witnesse Gerson, cited by Saravia ; will it not then follow undenyable, that a Prelate, or a petic Pope , is subject to ^{Cens. 611.} the Censure of a Church ? both Hierarchie and Pa- ^{p. 367.} pists grant the antecedent : *Potestas Ecclesie supra Papam* : the power of the Church is above the Pope.

This

Apost. p. 2. This doth D. Morton cite from Sylvius ; and why
 Eb. 4. c. 12. hath not a Congregation, or Church, power over a
 Prelate ?

D. Andrew
 Tert. Tert.
 p. 42.

Some would faine wrangle with the consequent
 thus ; that there is not the same reason from the
 power of a Church universall over the Pope ; and of a
 particular Church in controversie with a Bishop : one
 of their owne Bishops taketh away this instance , pro-
 ving that our Saviours words : *tell the Church* ; are to be
 understood *de Ecclesia quâq; particulari* : of every par-
 ticular Church ; giving an instance thereof in the
 Church of Corinth.

So D. Whitak. of that place of Marthew 18. *Particularis
 quævis Ecclesia* , &c. Every particular Church hath
 greater authoritie, then Peter ; or any particular person.

The trueth of this consequent is also clear from
 reason, for by what power is a Councill superior , or
 doth exercise its power , but because it is a Church re-
 presentative ? and from which ground, both Popish, &
 Protestant writers , presse the Popes subjection to the
 Censure of it ; In witness whereoff, D. Andrews ci-
 teth Cardinall Cameracens. Cusan. and the whole
Schoole of Sorbon ; concluding it against the Pope, in
 the Councill of Constanc: If that man of sinne then
 should be not onely deposed ; but also cast out , if on
 formall proceeding , he would not repent him of his
exalting himself against God ; what letteth, but the *limbes*
 of

of the *man of sinne* should be so proceeded against, if they persist in their tyrannie and contumacie? If any object the Magistrates interposed authoritie; it is quickly answered: *quod ejus potestas non est privativa, sed cumulativa*: that his power is not to abate, or weaken any ordinance of God; but rather for guarding, and making good all the ordinances of God, punishing with the sword the opposers.

Vpon this particular Mr. Zanchie writeth both large, ^{In 4. pre-} and learnedlie, answering all objections of hinder- ^{cept. p. 747}ance from the Magistracie; and giving many good reasons, why the Magistrate should rather further, then hinder this ordinance of God. As from the perpetuity of the Gospell, this being a part of it: From the excellencie of it: From the necessitie; ends, and effects of it.

One remarkable argument he useth: that the Magistrate himself being a member, and subject to the ordinance, cannot exempt any man from this ordinance: For this he citeth the Churches practise upon Ozias, 2. Chron. 26. 16. and that instance of Theodosius related by Theodoret Lib. 5. 18.

D. Whittaker contrivereth this argument into few ^{De Conc.} words: *Qui vincit vincentem se, is etiam vincet se*: q. 5. p. 180. If the Church bring him under, that is over thee; shall it not also bring thee under, meaning the Pope or Prelate?

For a closer of the prooffe of this point; we produce the judgement of that *World of wit*, in his *halcyon dayes*; who in a generall assembly, with much admiration disputed acutelie this point *pro & con*: whether male-factors in life or religion, against the first, or second Table, might be cast out, notwithstanding they were lyable to temporall punishment: He concluded affirmatively, that hereticks, blasphemers, refectarie schismatics, bloodguiltie persons, and the like of what degree soever they were, ought to be cast out, by the Church; For they might escape the Kings hands; but the hand of God they could not escape. His Lawes must stand, said he; and we must all obey, though the Lawes of man be often made of none effect.

Thus, or to this effect, the King spake; yea we could make it appeare, that awfull shaking *blade* of the *Spirit*, was more terrible to those rebellious spirits, both to God and man, than the power of many Kings.

By this it appeareth, who be the Schismatics in this point. The Sorbonists in their Booke, called the Ecclesiasticall Policie, chargeth Bellarmine, and Baronius, to be Schismatics; because against the Council of Constance & Basill, they maintaine the Pope to be above a Council? We require judgement, whether D. Downam, and D. Bridges, with others of the Hierarchy, maintaining Prelates, to be above the Churches

ches, deserve not the liverie of Schismaticks, that they would put upon others ?

Lastly, we want not approved practize for this particular : Instance, that Censure put deservedly (as himself acknowledged) upon Mr Adamson, Bishop of S. Andrews; for taking that Antichristian title upon him (for litle other fell to his shair but sinne and shame.)

The effects of excommunication, which the Apostle calleth a *giving up to Satan*, were heavily and fearfully upon him; namelie, inward pangs, outward paines, and much penurie : No forraigne absolution could ease him, till the Church, who had imposed the Censure, upon his humble confession and supplication, released him.

The Godlie, and Learned of the Realme, relate this at large ; we must give but a touch : onelie this we wish, that they had still so used the stafe in *driving away the fowles*, that their *sacrifice* still might have been of as sweete a smell as formerlie : but let them and us up and recover our ground ; taking Chrysostomes advice in this verie particular : *Non purpuram; non fasces, &c.* Feare not the scarlet hood ; the myter, rochet, nor the crocier stafe ; ye have greater power than these ; He bindeth this on with good reasons : *Si hominem timeas, &c.* If ye feare man ; that verie man shall mock you ; but if ye feare God, you shall be revered of men. Yea further, the neglect of

this duetie shall cause their blood , to be required of your hands.

But heer flesh and blood will beginne to startle; and turne the back on this honourable service : It will either lay or finde abundance of *Bears* , and *Lions* in the way ; or at least their skins stuffed with straw.

Numb. 13.
27, &c.

As the faint-hearted spies could not chuse , but commend the sweetnesse of the soyle , and fruitfulnessse of the promised Land ; but they were daunted with the strength of the people, the height of their walls ; the Gyantlike stature of the *Sonnes of Anack* ; the *Amalakites*, and the rest of their cursed confederacie, dwelling in the mountaines ; So all that have any hearts for God , must of necessitie confesse *hoc exterminium mali*; this rooting out of this evill, to be the most honourable , and profitable businesse, that ever was undertaken ; but *who is sufficient for it ?*

They are the *Sonnes of Anack* for strength, (and so they are indeed the sonnes of that monstrous *Giant* the *man of sinne*;) they are deeply rooted, and strongly guarded with *Amalakite*, *Hittites*, *Iebusites*, &c. that is, *Atheists*, *Papsts*, *Arminians*, *Carnall Gospellers*, *Protestants* at large, the *openlie prophane* , and with all the enemies of the Church, and Common-wealth ; and with all the *Bellie-serving crew* that depend upon them. They have further with them the Counsell of *Achitophell*; the courting of *Shebna* ; the roaring and braving of *Goliath* ; the cruell pride and vanitie of *Haman* ; the flatterie of *Amaziah* ; the falshood of *Semaiah*; and the

The bloody cunning of *Doeg* ; and if in this height and might they be incountered , they will rage like the roaring of the Sea, and teare like a Bear, robbed of her whelps ?

For answer to all this; graunt it be so, (for it may be, al these will be upon their stumps.) Should ye not the rather resist by all good meanes this *καλυβήριον*, or *roa. 1 Pr. 5. 8* *ring monster*, that he may flee from you.

Consider, if you be not able to runne with a *foote-man* ; how will ye hould out with a *Horseman* ? that is, if you cannot tell how to deale with a mortall man, being Gods enemy , how will you deale with God, being provoked , that ye come not out, to help him against his enemies ? If the Christaline humor of the bodilie eye be never so litle removed by a blow or cutt to the one side, or other , it maketh one thing seeme two. So by false feares , the Christaline humor of the eye of faith being never so litle oblique, from directlie looking upon God, & our commission, maketh our foe seeme stronger , and our service seeme harder, than they are indeed , or in verie trueth. Prodigious things upon proportionable distance , seeme more fearfull, than if they were nigh hand ; so drawe you to your colours, and march on to the charge; and you shall with Alexanders spies, discover them to be but Mounkies, marching over the mountains of Babel, and no men of Armes.

Consider what the Lord saith, and it will strengthen
 your heart : *They that wait upon the Lord, shall renew
 their strength ; they shall mount up with the wings of an
 Eagle, &c.*

*C. 4. 1. Feare thou me, for I am with thee ; be not dismayed, for
 I am thy God ; I will strengthen thee ; yea I will help thee ;
 yea I will uphold thee with the right hand of my righte-
 ousnesse.*

*V. 11, 12. Behould all they that were increased against thee, shall
 be ashamed, and confounded ; they shall be as nothing ; and
 they that strive with thee, shall perish.*

Doe as those brave Spirits, Iosuah, and Caleb, coun-
 selled faint hearted Israell , to doe with the Canaa-
 nites. *Feare them not, they are bread for vs ; their de-
 fence is departed from them, and the Lord is with vs ;
 feare them not. Can you read those places, and gather
 no courage ?*

The Lord will do by you, as he did by Achaz ; If ye
*Will not fear, & be faint hearted ; as sure as the Lord hath
 spoken , you shall cut off the tailes of these two smoking
 fire brands from the head of Babel ; namelie, Popish
 Prelacie, & Arminianism ; and then all the rest must
 fall : But if thorow feare of danger, you seeke a hole
 in your commission ; and turne of the service ; then
 the Lord may impute it to you for rebellion, as he did*

to Israell his denyall to enter the Land : *Onely rebell*^{V. 9.}
not ye against the Lord, saith Iosuah to them. As the fre-
quencie of a *Diarie*, or light fever, may grow to a
Hectick ; so that *saithlesse feare* of the Israelites, cast
them into a deadlie consumption ; yea from one de-
gree of sinne, and judgement, to an other ; As from
feare, they fell to murmuring ; from murmuring to re-
bellion ; from rebellion to the murthuring of their
guides, If God had not hinderd them ; but this did
so provoke the Lord, that had not Moses stood up, be-
twixt God and them, he would have cut them off
from being a people ; and because (as Moses said) *they*
turned away from the Lord, he gave them over to go up
against their enemies, without his advise ; neither
would he be with them ; and so *they were con-*^{V. 44. & 1.}
sumed.

2. Some will make a stop, that the Kings authoritie
supporting of them, standeth in the way of reforma-
tion.

For answer. 1. If they could say with the Apostle,
that they were *ἀφωρισμένοι ἡς εὐαγγέλιον θεοῦ*, sepa-^{Rom. 1. 2.}
rated, or sett apart for the Gospell of God, they
would not medle with the authoritie of Kings. *Due vir-*
ga sunt; altera Regum gentium; altera Discipulorum Christi.
Virga Regum, virga Dominationis; virga Discipulorum
Christi directionis. There be two rods (saith Rupertus) ^{In Math. 16}
one of the Kings of the Earth ; an other of the Dis-
ciples of Christ ; the former is a rod of Princelie su-
perioritie ; the latter a rod of direction : the one is
over

over the body ; the other over the fowle.

2. As we have proved, they have no such authoritie (as they doe usurpe) over either fowles, bodyes, or goods of men ; and therefore they may be justly called *Regis, Legis, & gregis, excidium* : The very undoing of King, & Law, and people.

3. Say authoritie were graunted, in things incompatible ; it were no authoritie at all. *Virga dominationis non est concessa Ministris Evangelij pacis* (saith the foresaid Author :) that rod of Princely dominion, is not given to the Ministers of the Gospell of peace.

The same argument our Saviour (whom they now and then call Maister) useth, to avoyd the division of the brethrens inheritance: *Man, who made me a judge or a divider over you ?* As if Christ would say : I have no calling to it ; and who can give them a calling to doe what they doe ? we may use to them the words of Bernhard : *Quid fines alienos invaditis ? quid fallacem vestrum in alienam Messam extenditis ?* Why do ye invade others offices, and cast your sickle in others Corn. *Cur major vis esse Domino, &c.* Why will ye be greater then your Maister, who answered the brother in matter of division ; who made me a judge, &c. then it behoveth you all, according to your places, to vendicate the King, and Kinglie authoritie, the Law, & the subject ; yea, and the Gospell, (which is more then all,) from abuse, and tyrannie.

3. And

3. And lastly, some will object, if we cast off their bands, and oppose their tyrannie, we shall be called tumultuous; they will cry a *confederacie*: people will forsake us, we shall loose our Ministerie, or place of government; our court-countenance; our credit; we may be banished, or imprisoned; and so our places should want us, where we might have done much good?

For answer, first you must make a count, what it may cost you. *Nullum periculum vincitur sine periculo*: No danger is overcome without danger. And resolve upon self-denial, if you follow Christ. The fearfull are neither good Soldiers, nor good Logicians: as God said to the Prophet: *though they say a confederacie, say not ye a confederacie* ^{Es 4. 8, 12} *fish not to farre before the nett? Sit vestri cura operis, & Dei cura eventus*: Do ye the work, and leave ye the successe to God. May ye not rather reason, that honour, and successe, shall attend you, and yours? Is not God plentifull in promises of assistance in the worke; and a blessing upon the worke?

Behould (saith the Lord of Babell,) *I am against thee* ^{Iu. 51, 25}. *O! destroying mountaine, which destroyeth all the Earth.*

Sanctifie the Lord of Hostes; and let him be your feare, ^{Isa. 2. 13}. *and your dread; and he shall be to you for a sanctuarie.* ^{14.}

But say that the eyill, which you feare, should come upon you, and us, (as indeed it might, because we have so long stood off with God, and feared man more than him,) yet why should your places of Magistracie, or Ministerie be redeemed with the least detriment, or dishonour to God? is not Thyatira, being (as one saith) a Type of the Church, high in Poperie, from Wickleeff to Luther, threatened for suffering of Iesabell? that is: *Quod Romam ferrent*: that they suffered Rome. As one saith, Iesabell no doubt was re-proved, but she was not roundly dealt with; she should not have beene suffered at all: But we take not up our Armes at all against the brood of Iesabell. *Turpe Christianes Pastores non in prelio Leones, sed potius servos esse*: It is shame (saith one) for Ministers, or men of place, not to show themselves like Lions, but as harts in the batle.

Patk. lib. 1.
C. 39.
Apoc. 2. 20

What it is to be a Lyon, Salamon telleth us: *he turneth not away for any*. As for your places, libertie, peace, and paines in the Lords harvest, God will say thus: *If I be hungrie, I would not tell thee*; that is, what need I to thee; or any thing thou canst doe? I am all sufficient, &c. Mens places and paines must serve Gods appointment; but Gods appointment must not serve mans Policie. If you stand not up for God, you are fare to loose your places, and your confort too. Pure obedience, without going to the right hand, or to the left, is the fruite of true love to Gods commandment.

Pro. 30. 30.

Ps. 50. 12.

ment. *Had the Lord (S^r J. Samuell) so great pleasure* 1 Sam. 13.
12.
in sacrifice, as in obeying of his voyce.

We know that Earthlie Kings hould it their greatest glorie, to be precisely obeyed in their peremptorie commandes, though they be many times different, or directlie opposite to the rules of State; and men of no meane qualitie, devoted to those commandes, hould it their greatest honour punctuallie to obey, though it be with danger of their head; Instance, that man, who upon the command of Henry the VIII. threw downe the Fort in France; for which the Councill thought him wortbie of death.

A like instance we have in Duke de Medina, Generall of the Spanish Armado, in 88. he was commanded by the King, not to Land his forces, in England, before the Prince of *Parme* & his forces were come to joyne with him; which he precisely obeying, when he might have landed; It was conceived by the Counsell of Spaine, that that neglect overthrew their attempt. The Duke being called to an account, did ingenuously confesse, that in his judgement he might not onely have landed safelie, but done some great and honourable service against the English; but the Kings command was of more weight with him, then gaine, or losse; yea or life it self; for which the King commended him highlie; affirming, that he had honoured him more in his punctuall obedience, in a thing good to the eye of judgement, than he had gained him a

Kingdome by a contrarie course. If it be thus with obedience to Kings, that may, and doe erre, though their intencion be good; how striclie without altering or deminishing, should we obey the *all-wise God*? whose commandements, both for *matter & manner*, are exceeding just.

Greg. lib. 4.
Ep. 36.

To conclude the point in the words of one of the Ancients, against usurped authoritie. *State fortes; State securi, oportet enim, ut constanter, &c.* Stand fast, and be strong; be secure in standing for the Lord; keep the Churches of Christ, as ye have received them from the Apostles. *Et nihil sibi in nobis hæc tentatio Diabolica usurpationis ascribat*: Let not that temptation of divelish usurpation, finde any place in us; or let the serious, or sincere exhortation of a reverend Patriot, and Champion of Christ his Kingdome prevaile with you. *Medici Ecclesiæ Anglicanæ omnes pro viribus esse debemus; profana Episcoporum usurpatione, imo & savitia ea jam vulneratur: qui igitur Medicam manum adhibere cessant, aut desipiunt nescientes, aut salutem Ecclesiæ perfidi prodant*: we should all be Physicians to the Church of England; by the crueltie, and prophane usurpation of Bishops it is sore wounded; they then that are negligent to put to their healing hand, are either unwise, or perfidiously, they betray the safetie of the Church, ponder the words well we pray you.

M. Park.
Lib. 1. c. 39
p. 128.

The 3. Mean of removall.

THe 3. Mean of removall of this evill, is conceived by someto be a Council called; wherein the authoritie of the Prelacie, their superioritie, their Offices, and substituted Officers, their leiturgie, and maintenance, may be thorowly examined, and judged accordingly: But before we com to the particular applicatiō of this Medsin, it shall not be amisse, to give a taste of the *præcognita*, or generals of a Council, for the better clearing of the particular.

The Papacie and Prelacie are at strong opposition now and then among themselves, about the necessity, authoritie, and calling of a Council; yet both joyned in opposition against the *Presbyterians*, or Reformers, (as they call them;) and this may appeare in divers particulars.

First, they charge the *Presbyterians* with disliking of Councils; and againe, they braulle, & keep a wondering, if at any time they call for a Council; How can these hang together? That they do both these, let the *Hierarchy*, and their Soldiers beare witnesse against themselves.

For the first, we dislike of nothing more (saith one of them) than that divers *Disciplinarians* have no Councils: as though they could not endure Councils.

saith he.
Traict. de
Disciplin.
6. 2. p. 140.

The untruth of this is manifested by the current of the learned; the practise of all Reformed Churches, and the confession of their owne writers.

Bogerman against Grotius testifyeth from Iunius, & others, what love and good liking the Reformed beare to Councils: So D. Morton, citing Calvine. *Quod nullum certius sit remedium*: there is no better remedie than a Council. So Saravia of Beza: *De necessitate Synodorum facile Beza cōsentio*: as for the necessity of Synods, I willingly agree with Beza. *Concilia coguntur ut reformatur Ecclesia ad formam optimam, quam Christus & Apostoli, &c.* Councils are to be called (saith Zanchie) that Churches may be reformed, both in Discipline, and Ceremonies, to that form, which Christ and his Apostles have left; that all new Doctrine, Worship, and Ceremonies may be done away.

To this purpose he citeth that promise or Prophecie from Gods owne mouth, Esa. 1. 25. *I will purge thy droffe, &c.* And so he citeth Ier. 6. 16. *Stand in the way, &c.* Where we see the Reformed make Councils the meanes, to purge the Churches, and to finde out the good way.

It is true we doe not with the Papist, or some of the misseled ancients, extoll Councils, or equall them to the Scripture; as Gregorie esteemed of the 4. generall Councils, as of the 4. Euangelists; but we answer, as Au-

Apolog. p. 2.
Lib. 4.

De triplic.
Ep. p. 91.
q. 3.

De vera Ec-
clesiæ refor-
mat. Regula
no.

Augustine did Maximinus the Heretick, willing to heare nothing but Councils. *Nec ego Nycenam, nec in* Lib. 3. ad. versus maxim.
Ariminensem Synodum, &c. Let us not contend by Synodes, but by the authoritie of Scripture.

There have been divers wicked Councils, both under the Law and the Gospell.

Four hundred false Prophets were assembled under Achab, to condemne Micaiah. 1 King. 22.

The high Priest, and the Pharisees, gathered a Council Ioh. 11. 47
 against Christ. Yea when Councils began to be corrupt. Gregore Nazianzen said: *He never did see a* Epist. 25. ad procop.
good end of any of them.

Neither cite we these as Calvine speakerh for us: *Quod Concilia minoris facimus, vel quod Concilia metumus* Instit. lib. 4. c. 9.
 Out of any disesteeme of Councils, or that we feare Councils, but that Councils being-subject to err; We beleewe them so farre, as they are ordered and guided. *Per lydeum lapidem, & non per lesbiam Regulam humani iudicii;* (as Zanch. speakerh) by the touchstone of the word; & not by the leadin rewle of mans corrupt judgement; and therefore saith Iunius: *Res Concilijs non debent determinari*: Things must not be determined by Councils, without the guidance of the word. Animad. vers. in Bellarm. p. 429.

In

In the next place, the *Hierarchie* forgetfull of their former challenge, cryeth out on *reformers* for desiring a Councill; witnesse, D. Bridges his reply, to one desiring tryall, and reformation of things by a Councill : *Is not this* (saith he) *to take away the authoritie of Bishops, and Archbishops, by whom, as by a compendious way, things may be determined?*

Lib. 15.
p. 12357.

The same quarrell picketh D. Whitgift to Mr. Cartwright, desiring a Councill : The calling of a Councill (saith he) is a way full of grievous, and intollerable consequences.

Trist. 5. 6. 3

The same song doe the Papiſts sing to all Protestants, desiring a Councill. Iunius citeth Bellarmine thus, upbraiding the Lutherans : *efflagitant Lutherani Concilium, &c.* The Lutheranes would gladlie have a Councill; but D. Morton sheweth us how Bellarm. and his fellowes. *Excludunt necessitatem Concilij*: they do abandon the necessitie of a Councill. But upon what ground? Vpon the very same ground, in effect with the *Hierarchie*. *Via maxime compendiarie extinguendi Hæreses, non per Concilia, sed per sedem Apostolicam*: The most compendious way, (say they,) to quench Heresies, is not by Councils; but by the power of the Apostolick Sea; witnesse, Bellarm., & Coster.

Apol. p. 2.
Lib. 4. c. 1.

To the same effect *Perierius* : *Frustra fit per plura, quod fieri potest per pauciora* : It is labour lost, to doe a thing by greater paines, when it may be done by lesser : Observe how the Hierarchie and Papacie jump together, in the same Positions and grounds ; For as D. Morton further witnesseth of the Papacie, that they exclude Councils : *Vt cathedra papalis prerogativam adferant* : that they may establish the prerogative of the Pöpes chayre ; the same doth the Hierarchie ; witnesseth themselves, that they may establish the indisputable prerogative of an *Archbishop*, or *Pope Minorite*. As in this they are like one to another ; so they are both like to the great enemies of State, or Bankrupt Politicians ; who least they should be called to an account, are ever beating on this Matchivillian principle. *In statu Monarchico expedit rara esse commitia* : In a Monarchicall state, Parliaments should be verie rare ; which is both against reason, and the safetie of the state ; especially, if the wicked finde place about the throne, whom the power of a Parliament should, and must remove ; since this high Court is sett in the midle, betweene the King, and State, yet pertaking of both ; that they may redresse the grievances of both ; just so, the intrusion and violent keeping of possession by the Prelacie, cannot endure a Council.

But to come to the application of the particular, cause them joyne yflew with us, and put the cause upon the tryall of a lawfull Council; *ubi causa cum causa, & res cum re, & ratio cum ratione comparetur*: Where cause with cause, and matter with matter, and ground with ground may be compared, and determined.

But in calling of this Council, the Hierarchie must be content to part with their Romish principle, namely, *no Metrapolitan, no Council*. It is D. Bilsons Position in more words delivered, c. 6. p. 453, &c. Saravia, the Prelates *Convert*, but *like a cake not turned*, pleadeth thus for Mammon; that the assemblies of the Presbyterians are not *Synodes*, but *conventicles*, because he readeth not of any Synode, *without an Archbishop*. It is the verie plea of Bellarmine for the Pope: *Quomodo convocabuntur Concilia absq; uno, in quo omnes, &c?* How shall Councils be called without one, in whom all the rest must consist? Or *how can Bishops be assembled without a head?*

De triplic.
Ep. q. 3.
p. 90.

De Concl.
c. 12.

Lib. 4. pag.
114.

Si nullus Metrapolitanus in qualibet Provincia; nullusq; pastor in tota Ecclesia, &c. If there be no Metrapolitane in everie Province, and no universall Pastor in the whole Church, how can a Council be called, or kept.

The argument for the one, is everie way as good as for the other; if a Provinciall, or particular Council can not be kept without a Metrapolitane; then a generall can

can not be kept without a Pope : But the untruth of this Papall and Hierarchicall assertion appeareth many wayes.

1. It is against that place of Scripture, which both they, and we, and all that professe Christ, alledge for the warrantable calling of a Councill : *Where two or three are gathered together in my name, there I will be in the midst of them.* *Yea I say unto you, if two of you shall agree upon Earth in any thing, &c.* which phrase is taken from that Symphonie, or Harmonie that is in *supra* Song ; *ubi communi consensu, non alicuius imperio* : *υπὸ συνωνίᾳ* where it is signified to us, that by the common consent, and not by the imperious edict of any, a Councill is to be gathered, (as one saith verie well) : and if by the *name of Christ*, they understand authoritie, given from Christ ; by the verie same the Metrapolitan authoritie is rejected ; which is proved (as we have shewed) and confessed by all the ingenuous, to be but a humane institution.

Tota Hierarchia instituta est, ut in Ecclesia unitas, & tranquillitas seruetur, sayth *Duarenus* the Civilian, and a great friend to Prelats priviledges: the whole *Hierarchy* was ordayned, that the unitie, and tranquillitie of the Church might be kept ; But what *Lord-keepers* they have beene, and are to the Church, we have partly shewed you ; for we cannot tell you all : But for the point ; that they are of mans positive authoritie, let their owne speake ; as *D. Fyeld, Sutcliv. D. Bilson, &c.*

2. Was there any Metrapolitan in that Apostolical Council, Act. 15? Where if they answer, that the Prelates succeeded the Apostles (as some do) then they ~~croffe~~ their owne confession; that a Metrapolitan is a meer humane institution. But they know well enough, and are forced to confesse; that there was no Metrapolitan for the space of 300. yeares after Christ; and will they say, there were no Councils? and if there were, they must be null in their judgement, for want of a Metrapolitan. *Fideles per Asiam Lib. 5. c. 16 conveniebant ac nuper natas Doctrinas, &c.* the faithfull ones (saith Euseb.) assembled themselves thorow all Asia, rooting out new Doctrines, and all things repugnant to the word; in these no Metrapolitan. The same author witnesseth, that Constantine, comming to the Crowne, by a decree, reestablished the libertie of calling Synodes, or Christian Societies together; which were formerlie suppressed, by the tyranny of the Dragon. So that ye see the frequencie of Synodes before any Metrapolitan. Yea a Synod was kept at Antioch, as D. Reynolds witnesseth against the minde of a Metrapolitan.

3. What say they to all Synods that have beene kept by Reformed Churches, since the time of reformation? Surely, they dare not say, they are no Synods. Yea they will be founde to be the Synods indeed; For all the Synods kept in Britan by Prelates upon tryall, by the goulden rewle of Gods word, shall prove but *Pseudo-Synods*;

Synods; Or as Nazianzen. speaketh to be διαθηκη τῶν κακῶν ἔ, δε ἀνάλυσις τῶν κακῶν: the fixing of evill, not the dissolving of evill.

Take for instance (to go no further) that Provinciaall Synod, houlden Anno 1603. the first yeare of King James; which was all that was houlden from A^o. 1597. which a Learned worthe calleth: *Flagellum piorum, & pandoræ illam cuius pixide, &c.* the scourge of the Godly; and the box, out of which a multitude of mischiefs have overflowed the Church of England. Park. de Pa-
lic. lib. 3.
c. 25.

But in these Reformed Synods, were there any Prelates? For the closer of this controversie, let a learned Cardinall speake: *Eius autoritas non ita pendet a congregante, &c.* The authoritie of a Synod (saith Cusan) dependeth not so on a Metropolitan, or Pope, that it is null without them; For then the eight generall Councils had been null, because they were not by a Pope. De concord.
cathol. lib. 2.
c. 25.

But what is the reason, the Pope, or Metropolitan petty Pope will beare such a sway in Council, or they will have no Council at all? D. Whittaker giveth Bellarmine the reason: *Certum est reum nolle convocare Concilium, a quo iudicetur*: a Malefactor will never call an Assize; except he may be judge himself. But as Iunius citeth Augustin; is it any reason, *ut unus iudex sit, & accusator*? that one should be both judge and accuser? *Imo ut quispiam de alio iudicare vellet, & nollet se iudicari*? yea that he will judge others, and not be judged himself. 11. 9.

Controv. 4. Judge ye then with Luther, cited by Iunius : *Expetimus Christianorum liberum Concilium, &c.* We desire a free Council, as Christians should have ; For of their Councils under the Prelates, we may say, as Luther said of the Popes : *quod porrigitur panis in mucrone gladij, at propius accedentes manubrio ferimur* : They hold us out bread on the point of a sword, but when we come nigh, they beat us with the hilt.

Lib. de
Concil.

Deut. 4. 2
Malach. 2. 7
Rev. 12. 18

Be pleased then to let us have a Council *in the name of Christ* ; that is, with authoritie from the word, which they reject, (as M. Calvine well observeth,) that ad, or diminish, from the word ; and then we doubt not by the help of God, but the Prelates shall not onely be in *danger of a Council* ; but they shall be quite extinct by a Council.

For the evidence of this hope, let them but appear to these particulars :

1. What Council called and guided by the warrant of the word, can chuse, but condemne the unlawfull calling of the Hierarchie, not having one jote of warrant from the word ; yea directlie condemned by the word ; For matter incompatible with the *Ministerie* ; For ground *Antichristian* authoritie ; Conferred onely by our Kings, for want of better information ; who are not able, nor any human power, to change the nature of it : and lastly, for manner meerely Popish, and Histrionickall ; as we could shew from the Ceremonies

monies used, but they are not worth the time.

2. What Councill will approve that feudatarie
Leedg-vassalladge of Ministers, with their oath of Ho-
mage, or *Hominium*, (as some call it,) that is, *Man-service*?
 Whereby they intangle, and tye themselves to *Militarie* Lib. 1. c. 7.
Service; *Tenentur militari*: They are tyed to serve N. 9.
 in warre, sayth Spalato. *Tollentes libertatem, & numera* Ecclesia.
prophanantes, (sayth that Learned, and much honoured Altar. Da-
Didoclavins,) undoing the libertie of the Church, and masc. p. 11.
 prophaning the function of the Ministerie.

What Councill will approve of their Lordlie and
 supereminent titles, of *Lord*, *Earle*, & *Grace*, and of the
 most honourable order of *Gartyr*? Or will they thinke
 it right, that they should take place of all the Nobilitie,
 & some of all the officers of state save the Lord Chan-
 celour; as the Archbishop of *Yorke*? Some take place
 of the Lord Chancelour too; as the Archbishop of
Canterbury.

It is worth the observing, when the Bishops were
 inhibited the Parliament by Edward. 3. that proud
 Prelate Iohn Straitford, came to the doore, and pressed
 to be in, affirming that he was *the grand PEOR of the* Godwin. de
Land, and next unto the Kings person, to have his voyce Presul. p. 157.
 (and so saith he) I challenge the *right of my Church, &*
entrance into the howse.

Lastly,

Camden.

Godwin.

Lastly, in this particular of honour, will a Council thinke it fitte, that the orphanes of the Nobilitie and Gentry, being feudataries to the Bishops, should as Vassals, do homage or Knights service to them, though they hold other Lands *in capite* of the Crowne? Our Antiquarie sheweth us, how the Earle of Gloster held the Mannor of Tunbridge, of the Bishop of Canterbury on condition, that he should be the Bishop his Marshall at his instalment. So the Earle of Warwick was Marshall at that great and sumptuous instalment of Georg Nevell, Archbishop of Yorke.

3. How can they hold up their face in Council, to make good that power conferred on them, or abused by them in the high commission. Is it fitte, that Ministers, by vertue of a secular power, should take upon them, to censure men in the matters of the service of their God; and other points of faith? and not onely so, but also to excommunicate; fine, imprison, break up their doores, and closets; take away their goods, &c. Contrarie to the Law of God; the Lawes of the Land, and Priviledge of the Subject; as we have proved at large? Or would a Council ever agree, to put two swords into the hands of mad men, or suffer them, to rack the Kings subjects upon that damnable *oath of Inquisition*? Yea they infringe the power of the commission it self; by vertue whereoff, as they are to inquire for *Heresies*, & *Errors* among other things, so are they not to condemne that for *Heresie*, or *Error*, which is not determined so to be, by *Canonicall Scriptures*;
wit-

witnesse that act of the 1. Elizabeth, C. 1.

4. What Godly Councill will admitt of their distinctions of degrees of Archbishops, Bishops, Deans, Priests, and Deacons; not onely contrarie to Gods word, but also rejected by all Orthodox, Ancient, and moderne writers, except a verie few of their owne grain. *Plures gradus seu ordines Ministrorum non legimus in sacris literis, quam quos Apostolus in Epist. ad Ephes. expressit:* We read not (saith Zanchie) of more degrees, or orders of Ministers in holy writte, than the Apostle hath expressed in the 4. of Ephes. V. 11.

In 4. pre-
cept. p. 732.

What Councill could endure their *Court Canons*, and multiplicitie of Popish officers, both in Ecclesiasticall & Lay functions (as they do distinguish:) with the number, varietie, and iniquitie of their Courts, we meane not to trouble you; since they are to well knowne: onely be pleased to take a vew of that Court of *Fauls*, or Faculties, (as they term it,) whereby the Archbishop hath power under his seal from himself, or his commisiener of the said Court, to give, and to graunt *Licences, dispensations, & rescripts* in all and every cause, wherein the Bishop of Rome did give & graunt the same. And this mischief is *established also by a law*; but how lawfullie, let Heaven and Earth judge: For by this meanes (as a learned worthie replyeth) *we haue the Archbishop surrogated in place of the Pope*, onely the Kings supremacie reserved.

25. Hen. 8.
R. 22.
R. 22.

Cat. 10.
1. p. 87.

De Discipl.
Fol. 22.

This beastly Romish Court (saith an other Ancient worthie) had its ground from the Canon Law, in which that filthie Marchandise of Lawlesse dispensations is exercised to the undoing of the Church.

Page. 3.

The monition to the Parliament complaineth, (and that justly,) that in this Court, as at Rome, all things are to be soulede. This Romish Mercate (as one saith prettily :) *nec modum, nec fundum, nec finem, nec pudorem habet*: hath neither measure, nor bottom, nor end, nor shame; For they dispense not onely with humane Laws, but also with divine, as *non-residentie, pluralitie, & Symonie*, &c. The which dispensations are *legum vulnera*; the wounds of the Lawes; the robbing of purses and the baine of sowles.

As for their Officers, we have alreadie laid them out in their colours, onely a word or two more to Church wardens, and Sydmen; because sundry very honest men wrong, both themselves, and others, by this insnaring, and enslaving office. They are sworn, not to suffer any man to preach, except he come with the Prelates licence. To present such, as come not duely to devised service, or divine (as they falsly call it;) though there be no more but that Egyptian Garlick, yet that they must not leave to heare a Sermon. They must also present to the Prelates Courts, all such as will not kneele at the Sacramen; nor have their Children crossed, and Bishopped; nor their Wives Churched; nor will

will not joyne with the *Litanie*, & unholy *Ceremonies*; nor will not observe festivall dayes & other rites; yea if good & holy men be under the unjuste censure of the Prelates, they must barr them from the Sacrament, suffering unworthie wicked men to be admitted to the Sacrament, by the Ministers, at their pleasure; Whom sayth D. Mucket, if they present not to the ordinarie: *Nefarie sunt periuri*, they are wickedlie forsworn; yea *De Polit.* further their painfull, and holy Pastors, and teachers, *P. 344.* they must unnaturally, and perfidiously expose, by presentment to the tyranny of the Prelates; if they punctually obey not those impure, and plagueie Canons: and say they could buy out their oath (which is unlawfull to doe) yet this is their untoward worke.

They are (as we have said) the *Counterrifits* of Gods true *Officers*, namely *Elders* & *Deacons*, whom they keep out of place, by serving of the tyranny of the *Hierarchie*, who cannot endure to heare of Gods true Officers indeed: In a word, they Minister matter of filthie Lucre, to the *Harpies* of the Prelates Courts; yea they greeve and wrong Gods people, and doe the worse sort no good; we wish for their good, that they might see their service weighed at the beam of the word, (which indeed is, or should be the true scale of a Councill,) and then they would hate their service, & love themselves the worse; yea we are verilie perswaded, that never a true honest man would undertake the service, were it not for feare of the Prelates; which strongly argueth, that being an Office in Gods

howse , it is counterfeyt, and stark naught.

6. And lastlie; Dare they bring their Leiturgie and Ceremonies into the true Scale of a Councill : both these and their Patrons shall be found light , as vannie itself.

First, for the Leiturgie we have shewed you (though briefly) the palterly pedigree of it; and could (if time would serve) anatomize it *intus*, & *in cute*; from the bowell to the skin (as we say;) but that is done in a treatise by it self.

What an apish Imitation of the Leviticall Priest is in the Ministers going into the Chancell ; praying with his face turned from the people, as though there were some dissention betweene him, and the people ? As the Priest under the Law went into the sanctuarie, the people being without ; so the rubrick prescribeth the Minister, to put a partition betweene him , and the people, where he may as well curse, as blesse ; he may speak what he will in a tongue knowne or unknowne, for the people know not : from that same practise Bel-larmine defendeth prayer in an unknowne tongue.

Levit. 16.
Lnc. I.

De Verb.
Lib. 2. c. 16

As for the *Litanie* well naturing the name of a laborious service in the *Dust and Durt* (for so Homer and others use the name) it is borrowed from the practise of the Heathens , as *Causabon* observeth out of *Dionysius Habcarnass*. And is in verie deed

ΛΕΙΤΟΥΡΓΙΑ
ΟΥΤΕΣ.

Exercit.
p. 327.

deed nothing, but an impure Masse of *conjuring and charming battologies*; whereby the name of God is highly prophaned; his howse and worship abused; Gods people by it abandoned the sanctuarie; and the Prophane love no worship so well as it. Polybius useth a prettie phrase to display the nature of it; *παρρηγορεύειν πρὸς τὰς θεὰς* with a multitude of inticeing flattering speeches (to say no worse) to allure the Gods: but not to trouble your ears with the particular blasphemies of it; is it not matter of wonder, that they pray to be delivered from *lightening, haile, tempest, &c*? Yet not one word of that which is prescribed in the Litanie of Edward. VI. namelic to be delivered from the *Tyranny of the Bishop of Rome*, which is worse than all the *fire and lightning* that can befall us. But they know well enough that that prayer stricketh at the root of their being; and therefore they have cutt it of by their *expurgatorious Index*; and in stead of this, they presse the Ministers to pray for their *Lordships*, which in effect, is to pray for the establishing of Antichriste, & keeping Christ still out of his Kingdome.

Thence it is that it stiketh on the stommacks of good men, and putteth them divers times to a stand: but *compelled prayers* (as we speake) doe neither partie good.

CANON. 14.
38.

Yet for all this Romish stuffe, every Minister is strictly tyed by the Canons, to say or sing all the whole service, not omitting any thing, notwithstanding of *Sermons*, or any other motive to the contrarie, and that upon pain of *suspension, excommunication, & deprivation*, as he shall double, or triple the offence: so that we see the breaking of the *bread of life* must give way to the drawing of the *Waters of Nilus*.

To come from the *inactings* of the *service*, to the rites and ceremonies containd in the service booke; they are as strictly injoynd upon the same penalties, as the saying of service is; witnesse the sayd Canons in that behalf; which is not onely contrarie to the law of God, but also to the lawes of the land, establishing (as we haue shewed) that service booke of Edward the VI. which expresly thus speaketh, concerning the ceremonies. *As for kneeling; the Signe of the crosse; the lifting up of the hand, and smiting of the breast, and gestures of the like nature; it shall be left free to everie one to doe as he list*: so that you see by the pressure of these latter Prelates, it is worle with us, then it was in the beginning of reformation. In the prooffe of the first Position we haue shewed these ceremonies to be *trinkets* out of the *Popes cookeroome*, and haue layd impregnable Positions against them; but that their Impietie, in persecuting for such stuffe, may appeare, (for that is their onely argument,) and that all may see how these things should be liked by a Council; let us lay them

them out yet a litle in their colours, and that as breefly as may be.

They are directly against the word of God; against the Positions of the Fathers; the acts of the Councils; the current of the modern Orthodox; the truth of undeniable principles; and against the lawes of the land. A touch of each of these, though we might be large, because we desire to keep within bounds.

For the first; all *addition* in Gods worship, as well as *taking away*, is directly forbidden in Gods word, both in the old and new Testament; witnesse, those places, Deut. 12. 32. Rev. 22. 18.

But these Ceremonies are an addition in Gods worship to the word, as they do not deny.

Ergo, they are directly forbidden by the word.

Basil. upon the foresaid places of Deut. giveth an excellent reason of the Major Proposition of the argument: *Infidelitatis argumentum & signum superbie certissimum, si quis eorum quae scripta sunt aliquid velit rejicere, aut iterum quae non scripta sunt introducere*: It is an argument of infidelitie (saith he) & an undoubted evidence of great pride; if any man reject any thing that is written; or bring in that which is not written: As for D. Morton his distinction of *addition corrupting*

Φαρερα
ἐκ' ἡ τω-
σις π' ἵστ-
ως, &c.

Serm. de fi-
dei confess.

Defence of
the Ceremo-
nies, p. 29.

and

De pontif.
Lib. 4. c. 17

Filen.

De pont.
lib. 4. c. 17.
Not. 10.

and *perfecting*: he hath both the word of the distinction and the illustration of it, by way of simile, from Bellarmine, in defence of all the rubbish of Rome; to whom they must be behoulding for their answers and arguments (as we have shewed) when they are put to a stand, by force of the truth; but the distinction is corrupt, and taxeth the Scriptures of imperfection, if any thing can be added to the perfecting of them; yea (as one observeth) it is *petitio principij*, or a begging of the question *in hoc ipso contrarium*, *quod divina legi additur*; In the verie same it is against the Word, in that it is added to the Word. *Scriptura sacra divinitus perfecta, &c. Eoq, nec contra ipsam, nec prater ipsam, &c.* The word is divinely perfect; and therefore neither any thing against it, or besides it, may be added, (saith Iunius,) the same we might say of that distinction of essentiall, and accidentall addition; the Pope, and Prelates, will adde to the word, that it may be *kept*; and God wil have nothing added, that it may be *kept*; are not then they, and their additions Antichristian?

As for the Fathers, they make the word the tryall of all traditions.

Epist. ad
Romp.

Besides Basil, whom we have quoted, and others, Cyprian is very exact. *Vnde est ista traditio, &c.* whence is that tradition? (saith he) Is it from Christ his Evangelicall authoritie; or the Apostles appointment? Then is it to be done, because God will have that done, which is written, as God said to Iosua: *the booke of the Law*

Law will not depart from thy mouth. Where he flatlie condemneth all unwritten traditions.

Augustine, speaking of the Indulgence of God toward his people, under the new Testament. *Levi iugo nos subdidit*: he hath put us under a light yoke Epist. 112. (saith he) now If the Regall Ceremonies being removed, men might institute others, then (as the same Father saith:) *Tolerabilior esset conditio Iudeorum*, &c. Epist. 219. The state of the Iewes was better then ours; because they were under Gods ordinances, we are under mans presumptions (as he calleth them) the Ceremonies of the Law (as the Learned often observe) were not taken away, that men might substitute others. *Nam si ijs sublati*, &c. De pontif. q. 7. c. 3. If these being taken away (saith D. Whittak.) others might be brought in; where were the benefit of freedome by Christ? According to that speech: *Stand fast therefore in the liberty*, wherewith Christ hath Galat. 1. 1. made vs free; and be not intangled againe with the yoke of bondage.

Mr. *Calvine* calleth the recalling of Ceremonies, not a bringing againe of the *vaile*, & *buriall* of Christ: *Sed ferida potius stercore*, &c. They bring rather in stinking dunghills; *quibus obruta est sincera fide*, & *Religio*: In Act. 13. by which sincere faith, & Religion, are overlaid; and they who take, or give libertie to use them, (much more, they who inforce them,) give more to a *Pope* then God did graunt to his owne Law; yea the Prelacie take more upon them, then they will graunt to

T t

God;

God ; For by their Canons, they strictly enioyne the punctuall observing of all the Servicebook, with everie rite and Ceremonie therein containd, and without addition, or diminution, both for matter & form, *sub nomine pœne*, on no small penaltie Canon. 14. Yet they will adde at their pleasure in Gods worship.

As for Councils, they argue stronglie against all mens devises in Gods worship, from the negative ; namelie, that they are not approved by the word ; So the Bracarenſes decreed against *Milk* in the Sacrament ; and the Antifidiorenses, against *Mulſe* or *Me-theglin* in it ; upon this ground, that they had *no warrant from Christ his institution : Cessat ergo lac, quia evidens exemplum Evangelica veritatis illud offerri non sinit* : Let *Milk* be no more in the Sacrament, because the instance of that Evangelicall truth will not suffer it. Yea, as the Learned observe, the verie Sacraments should be condemned by the second Commandement, under the name *Image*, if Christ had not instituted them.

Brac. 3. c. 2.
Park. de cruce part. 1. p. 62

For the current of the modern Orthodox, we could also be large, but we must give but a taste.

Besides Iunius, & others already cited, *Beza* observeth (as we have formerlie shewed) an Argument *a comparatis*, from the second of the Colossians. If the rites of the Law, God his owne ordinances, be taken away, because they were shadowes of Christ to come, what impu-

impudencie is it, to substitute in their place mens superstitions?

Mr. Calvine calleth these humane inventions ; *Laqueos ad strangulandas animas* : Snares, to strangle the Sowles of men. *Adulterant cultum Dei, & Deum ipsum, qui unicus legislator est, suo jure spoliant* : they corrupt the worship of God, and spoyle God of his right, who is the onely Law-giver. Inst. l. 4. c. 10. s. 1.

Besides all this cloud of witnesses against the Ceremonies ; they are opposite also to impregnable Positions of truth.

It standeth not with the nature of true Ceremonies, that these should haue any place in Gods worship ; For a *Ceremonie* (as the Learned observe, as well Popish as Orthodox) is a *sacred action, or ordinance, having its excellencie* (as Bellarm. witnesseth) *from no other ground, but in that it is appoynted to the worship of God.* He instanceth from kneeling at the Sacrament. To the same effect speaketh Iunius : *In jure Politico Reip. sui sunt Imperati, & solennes ritus ; Ceremonia vero proprie, non nisi sacre observationes in cultu divino appellantur* : Politick government hath power, to appoint its owne rites, but Ceremonies properlie, are sacred observations in divine worship : Since so it is, what mortall man should dare to take upon him, to appoint Ceremonies, or sacred ordinances in Gods worship.

De cleric. C. 13.

De Polit. Mag. C. 7.

We wish from our sowles, that men would possesse themselves of that difference betweene *Ceremonies*, & civill *circumstances* of order; the want of which observation breadeth much disorder.

1. Civill circumstances in Gods worship have their ground from nature; as there must be a *place* to teach in, a *cup* for the communion; and so of the like; but so have not *Ceremonies*, but from God his owne Institution.

2. These circumstances of order and Comlineffe may be used in *civill*, as well as in *sacred* things; but so may not *Ceremonies*; witnesse, the Prelates courting of a Minister, for wiping his nose on the *surplice*.

A second Position, crossed by the *Ceremonies*, is this: *That all necessarie Ceremonies, under the Gospell, are contayned in the new Testament.*

The first argument for prooffe of this Position may be taken from the nature of a *Ceremonie*, discovered in the first Position to be a *matter of faith*; Ergo, it must be contayned in the Gospell.

2. We may prove it by induction.

As Christ instituted the *Sacraments*; so the *Ceremonies in the Sacraments*; as *breaking of bread, distribution of it*; and of the cup (though now removed by that Idolatrous gesture of *kneeling*;) *Et sic de cæteris*; and so of the rest.

Ergo, &c. If this induction be not good, give us an instance against it, *extra propositum*.

For the truth of this Position, Chemnicus speaketh expressly: *Quos ritus Christus addi voluit eosdem instituit*: What *Ceremonies* Christ would have in the Gospel, he appointed the same.

3. We may prove it also a comparatis, by comparing the *Gospel* with the *Law*.

All necessarie *Ceremonies* under the *Law*, were contain'd in the *Law*, *Exod. 24*, &c.

Ergo, all necessarie *Ceremonies* under the *Gospel* are contain'd in the *Gospel*; otherwise the *Law* should be more perfect then the *Gospel*, which none will affirme.

4. And lastly; we use this argument a distunctis. Either the *Gospel* must containe all necessarie *Ceremonies* of Gods worship; or Christ hath left to the Churches power, to appoint *Ceremonies*: But Christ hath left no power to the Churches, to appoint *Ceremonies*. Ergo, the *Gospel* containes all necessarie *Ceremonies* in Gods worship. The prooffe of the Minor is thus: All that Christ hath left to the Churches appointment, is to order things by Christ himself appointed, *1. Cor. 14. 40*.

But to appoint new Ceremonies, is not to order things by Christ himself appointed.

Ergo, he left it not to the Churches appointment.

For the last particular, that these Ceremonies stand in opposition to the Lawes; it is cleare, as we have shewed from that Leiturgie of Edw. VI. to the which the Law requireth subscription, and the booke leaveth the things arbitrarie.

By this which hath been said, it may appeare to your Honours, how the Prelates, and their apurtenances, shall never be able to stand in a *Councill*, which being guided by the word, cannot brooke that which is enmitie to Christ, and the State.

In these things we have beene the larger; that all may see how they invade, as Mr. Calvin sayth, the *liberties of Christ*, bereaving his servants of the same.

2. How their *tyrannie* (as the same Author saith) exceedeth the Lawes of other tyrans; because they tyrannize over the *conscience*.

To

3. To show how by these courses of their traditions they do not onely *transgresse the commandements of God*, Math. 23. 3. but they *make voyd* (as the Spirit speaketh) *the worship of God*, by the *commandements of men*; namely, in regard of the power of it; and the honour due to it, V. 9.

Let the Prelates disesteeme of Gods ordinance witnesse this; not onely in preferring the least, and vilest patch of their *Leiturgie*, to *preaching* (as their Canons witnesse;) but also by their phrase of speech in their Canons; where they scarce, or do not at all esteeme *preaching* to be a part of *divine worship*; witnesse the 19. Canon, where, *in the time of divine service, or preaching* (say they) where observe, they make the word *divine*, a main difference, to distinguish their *Leiturgie* from *preaching*: Yea one of their proctors, in plaine termes, affirmeth *preaching* to be no part of *divine worship*.

Howson. ser.
in Psal. 118
pag. 78.

4. And lastly; that we may all awake, to be sensible of the fearfull evill that is toward us, except we purge the Lord his howse, and worship of this superstition, and the Patrons of it. Witnesse Esa. 29. 14. *Therefore behould, I will proceed to doe a marvelous worke among this people; a marvelous worke, and a wonder; For the wisdom of the wise men shall perish; and the understanding of prudent men shall be hid.*

Where

Where be pleased to observe the *matter* of judgement; namelie, the perishing of *wisdome & understanding* from the *wise men*; that is from the Governours in Church & common-weal, who should be light to others; and if the light, that is in men be darkenesse, how great is that darkenesse, Math. 6.23.

Observe also the *manner*; it shall be a *marvelous worke*. And lastly, the degree of it, expressed in the ingemination, or doubling of the wordes, a *marvelous worke*; a *wonder*; as if a man could not wonder enough.

Certainely, we are farre overcome in this judgment; we have all knowledge, as the Apostle speaketh; but that *wisdome, & prudence*, that applicative power, that should actuate, & order this knowledge in the proper Sphere of his activitie, is perished from our *wise men*. *Wisdome* is the heart of knowledge; from whose due temperature cometh the bewtie, and strength of a State.

Zeal of the *Lords honour* is as the *actuell heat*, coming from the *heart*, inlivening and activating all the members of the body Politick; consuming the superfluous humors of benumbing, or deadning sinne; dispelling the vapours of deluding errors, and abandoning all the unnaturall heat of *superstition, & Idolatrie*; But the want of this *working wisdome* hath brought us to a *Lethargie, or Epilepsie*.

All men wonder, and stand amazed at your supine negligence, in hastening to quench the fire, that hath almost consumed us: Th y cry out, where are ye? what are ye doing? What is become of that spirit of valor; and true love to the Lords *honour*, and your *Countries* deliverance? They that are acquainted with the Councill of God, conceive this to be the cause; that the *spirit of wisdom* is almost perished.

It is with us, in some measure, as it was with Ephraim: *Ephraim is oppressed, and broken in judgment; because he* Hos 5. 11. *willinglie walked after the Commandement.* So because we have willinglie obeyed the *Prelates Commandement* we are oppressed within, and without; and *judgment* is as a *snare* to us; Yea, if these Commandements be not countermanded, the Lord will looke on, till they beate us to powder.

If there be any spirit therefore of *wisdom* left in you; *stirre up the gift that is in you*; And if you meane to live, abandon both *them*, & *their Commandements*. And so much for this Mean, of calling of a *Councill*.

The 4. Mean.

NOW we come to the 4. Mean : The case may so stand, that a generall Council cannot be had; as Beza writeth to Caesar, or Charles the 5. It were a happie thing by a *Council*, to reform what is amisse, and so to pacifie God; but as the same Author; If thorow the Iniquitie of time, and height of disorder, it be not possible to have a Council; yet reformation must not cease; For in all the reformations of the reformed *Churches*, we doe not read, that they had any Nationall Council, till they had cashiered the *Hierarchie*, the verie baine of Councils, as we could shew by divers instances in our owne Iland, and other where; but we cannot enlarge everie thing.

Zephau. 2. 2 The Mean then of removall is to gather your selves together in serious *humiliation*, & *reformation*, before the Lord, in knitting your hearts together, in the band of love; everie one lending his helping hand (according to his place) to the breaking downe of *Babell*.

We meane not to insist in the discoverie of this powerfull prevayling duetie of *Humiliation*; because the Theorie hath been excellently taught, & writtē off, by our Learued divines; and some of Gods people have plyed the practise of it; We will onely therefore give a touch of the generall, with some brieife direction for our particular.

As

As holy, and valiant *Ezra*, with his people, being in danger of the enemy, used this, as a speciall remedie; namelie, *to humble themselves before God; to seeke a right way for themselves; their Children, and Substance*; So it standeth us upon it, to doe for us, and ours, and what we have; For all is like to be lost; but if in seeking of the Lord, we would have *Ezra* his successe, of whom *the Lord was intreated*; we must with *Iosua* remove that *thing of the curse*; namelie, the Prelacie from having any power over it; for wofull experience hath taught us, that the Prelates finger is like the *Harpie his claw*, it spoyleth every thing, it cometh in.

An able Pastor, some two yeares, gone in august, in a generall fast in London, pleading for reformation, under *Iosua* his removall of the *excommunicate thing*; could us in plain tearmes, that the main thing was *that damnable Hierarchie*; who made no matter of the sinking of the Church, and State; so they might swimme in their honours, & pleasures.

As *Iehosophat* was sharplie rebuked, and much crossed, for *helping of the wicked*; So in having them to be *helpers or ringleaders* in this duetie, is to bring a curse, and not a blessing upon it. How can they doe good in humiliation, that are enemies, both to it, and *reformation*? Whereasse, their persecuting of Gods people, for *gathering themselves together*; Or as an other Prophet hath it; for *speaking one to another*; that is, joyning their strength together, to prevayle with the

the Lord ; which is a practise warranted from the Word, the practise of the *Saints*, and the custom of the *Churches* ; as is fully proved in a particular Treatise.

In the reformation of the State of Scotland, the Nobles, and others of the congregation, were put to great straits, by the overtopping power of Queene Mother, and her French forces ; but having with them a mightie man of God ; who could stand up in the gappe, and tell the Nobles, and other of their particulars, in the controversie with God ; every man *humbled* & *reformed* himself, so that the Lord was intreated, and at length they were rid of the *Prelacie*, and all their *excommunicate things* ; yea great feare fell upon the Queene, & Prelates, and all their Popish forces, by the frequent, and fervent *humiliations* of Gods people ; in so much, that the Queen confessed, that she feared more the prayer & fasting of *Mr. Knox*, & his assistants ; than an armie of 20000. men.

We have heard, that some 7. yeares ago, two faithfull Ministers were committed to a strong castle, upon a rock, where their fervencie was such with God, that the Captains ladie (being a Papist) sewed for their enlargement ; for she said she was affrayd, they should shake the foundation of the Castle, by their prayers, our God is the verie same. O ! that we had but such hearts.

We are perswaded, that if your Honours would but clear this service of the *Leprosie* of the *Prelates*, and
cause

cause Ministers and people go roundly to work, charging the Ministry, as they would answer it before the Lord, to deale plainelie in this particular of the *Prelacie*, and with *self-reformation* to strike neither at great nor small so much as at that; The *Prelates* hearts would faile them, their knees should smite one against an other; and as the sound of *Rams horns* shooke the walls of *Ierico*; so this one peece of *humiliation*, being of a right bore, and well plyed, would shake the *Prelacie* all in peeces; yea by this meanes some of them happily might give over their hould, and make their peace with God.

But Gods people, with all, must labour to be of one minde, and of one heart; and by entering covenant with God, against those his *enimies*, and all that is *enmitie* to God, resolve to hould them at staves end, till God give the victorie.

The 5. Mean.

THe 5. convenient Mean, to take them off will be the removall of their surfitting, & sowl-starving Meanes, which maketh them adventer upon their owne baine, and maketh them the baine of the nation.

One of the ancients discovereth well, the cause of the break-neck-haste to be *Bishops*. *Propter dapes, vestitum, Comitatum, &c. Cupiunt esse Episcopi, & Ecclesiarum Prelati; ut Ecclesia Dei magis presint, quam profint*: For delicious faire, gorgeous apparell, and pompous train, they seeke to be Bishops, and Prelates over Churches, that they may rather rule over the Church, than benefite the Church.

Annulph.
p. 7.

As the Divell said of Iob calumniously: *Doth he feare God for nothing?* So it may be truly said of the Prelates, doe they serve the man of sinne for nothing? The *flesh pots of Egypt*, maketh them such devoted enemies to the government of the *spirit*.

We have shewed from the penne of one of their owne howle, how their great revennews have undone *Kings, States & Religion*: Yea we have for this the Astipulation of Romes Champion-Cardinall; name-lie Bellarmine; who pleading for Constantines supposed donation of the Lateran Palace, and other emoluments; confesseth, that the *spirituall wealth* de-

decreased as the *temporall wealth*, increased lib. 2. c. 17. de Pontif. As by the Munificence of Princes, this poyson was poured into the Church; So from the accumulative bountie of other Princes, the Ambition and Avarice of *Prelates*, grew *intollerable, & insatiable*, till at length superstition overtopt Religion; and a Lording Tyrannie suppressed the power of the Ministerie, and vassalled temporall authoritie.

The cutting of the large *Trains* of their Bishopricks out of other mens cloath, maketh all the nations where they raigne, to go tattered and torn, both in sowele, and state; Yea, and some they make to go stark naked.

It is well observed by one, that if Henrie the VIII. had taken the Bishopricks all in peeces, after the suppression of the Abbies; and made everie mans burthen proportionable to his portage, it had beene more honourable to the Ministerie, and more profitable to the State; But leaving them laden with too much temporall honour, and revenue; as men overgrown with flesh and faite, they become unweeldie, dishonourable, and unsoportable burthens to the State.

Is it fitte, that one should have the *provender* of so many *labouring oxen*, for lying like a dogge in the manger, hindering the *Pastor*, to feed, and the *hunger-starved Sowles* to eate? Yea, they musle up the *mouthes of the oxen*, and ty up the tongues of the faithfull labourers

bourers, both from treading out the corne, and eating of the corne.

Is it fitte, or possible, that one man should rule over so many places, so many miles distant from his person; as though he were a Metaphisicall entirie, or of such an infinite being, that he had *spirit enough* for them all: But what man is sufficient for one flock?

For a speedie redresse then of those evils, we intreat your Honours, to remove this fewell, and the fire shall cease; take away the *Carion*, and the *Kites* will be gone.

We need not tell you againe, what neede the State hath of these Meanes; and how well they might be employed; onely this, we are bould to commend unto you, that as our nation (to our shame) is growen the Ape, and Monster of all strange fashions; So if you will bring the Prelates in such a cutt; that their cloaths may sitte close to their bodyes; It will be the onely best fashion, that ever came into the Land. Yea so that sinne of strange fashions should fall with others.

The 6. Mean.

THE 6. and last Mean of removall, is the continuance of a Parliament, till the tenets of the Hierarchie be tryed, by *God*, and the *Countrie*; that is, by the Lawes of God, and the Land.

The Kings royall word; the confirmation of the Lawes, and giving of subsidies; imply a necessity of redresse of grievances; which cannot stand with the dissolving of a Parliament, till reformation be effected; but if the common adversaries should inforce a dissolution, because all reformation (if they be well searched) intrencheth upon them; Can it stand with the wisdom, valour, and fidelitie, of you, the *great Masters* of State, to quite the ship, upon the tempestuous hard-blowing of a Babilonish *Lurochidon*? No sure; for as Paule said to the Centurion and the Souldiers: *Except ye abide in the ship, ye cannot be saved*; So except ye Act. 27. 31 keep the ship, till ye have beaten the *Dunkirkers* of State; neither *King*, *you*, nor *we* can be saved.

Your Honours know, that everie dissolution of a Parliament, without reall reformation, is against *right*, *reason*, & *record*. Is it not the right of the State, to be disburdened of *Caterpillers*, *moathes*, & *Canker-wormes*; and of such *Lions*, & *Beares*, as devour *Religion*, & *State-Policie*? What reason is it, that the State assembled from all the parts of the Kingdome, should waste *time*

and *meanes* ; and when they pitch upon the point, they should be blown up with the Romish breath of the enimie ? so that , as Ioab said to David, concerning Absolon : *Let them live, and if we all die, it matters not.*

Lastly ; for Recorde , there is an ancient one, the sight whereof your Honours may command, though we cannot. The Tenour whereoff is this, that this Court should continue sitting so long, as there were any matters belonging to this high Court to be determined ; and for the more exact effecting of this ; it was openlie published by proclamation ; some convenient time before their rising ; that the subjects should appeare, if they had any more matter of grievance, determinable in that Court.

This was confirmed (as we are informed) by *William* the Couquerour , notwithstanding that he came to the Crowne by the sword. Then stand your ground, and *quite your selves like men* in this matter of reformation ; wherein (as we have shewed) you must beginne at the head, or ye cannot prosper.

As we may say with *David*, there is but a litle *between our life & death* ; so it shall become you with the same
 Ps. 119. 60 Prophet to make haste , and not to delay the keeping of Gods Commandement in this particular. As the same Prophet vowed that he would not come *into the Tabernacle of his house* ; nor go up to his bed ; that is, he would give himself no rest, or take no other thing to
 his

his thought ; *till he had found out a place for the Lord ;* So should ye not take any privacie , so much to your thoughts, at home, or abroad , in your bed, or in the fieldes , as the making way for the *Lords dwelling among vs ;* which cannot be done but by the removall of his enimies.

We have made bould to be the larger , because the matter is weightie, & we desired to prove as punctual lie as we could.

We might have beene larger, if the time and State would have permitted. But we know your Honours are perswaded of these things : (or as Paule said to Agrippa : *we know you beleewe.*) The pondering and maintenance whereof we humblie intreat at your hands. We doe acknowledge that it is an inveterate cvill , and by custome and continuance hath much prevailed, as tyrannous Lawes use to doe. Yea like the Idoll of *St. Rumball* , with their ginnes & pinnes they have made it so heavie, that mē thinke it not poy-sable, with all the strength of the State. But pull out their *shifte pinne* of pompe, and renews, and then they are easilie removed from their place. *Si nullum tempus occurrit Regs :* If there be no prescription to the King. It standeth with lesser reason, that any prescription of time should prejudice the right of the King of Heaven. It is most true, *ardua prima via est, &c.* the entrance will be somewhat hard, but the *beginning is more then half.* The way is verie steepe : but the

See the Em-
blemes in the
Perambul.
of Kent.
p. 232.
Edit. 1556

glorie of the action, is of force enough to effect it. Remember that gracious, and encouraging speech of God, concerning Zerubabels finishing of that great
 Zach. 4.7. work: *Who art thou, O! great monntaine, before Zerubabel; thou shalt become a plaine, and he shall bring forth the head-stone thereof, with shouting and crying, grace, grace, unto it. If your hands beginne it (as it followeth there) your hands shall finish it; And they shall know, that the Lord of Hosts hath sent you.*
 v. 5.

But what need all those arguments, let this one plead for all: *aut hoc, aut nihil*: either this, or nothing.

The neglect of this one thing together with that main mean of true humiliation, maketh us more and more adoe; for as it weakeneth us, and strengtheneth the enemy; so it enarmeth the Lord in zeal daylie, to give us more and more matter of humiliation; witness, his heavie hand in sinking that hopefull plant, the Prince of Bohemia, just at that time when this worke was a finishing. As all the enemies of Sion will rejoyce at it; so it is more matter of mourning to us, than we are aware off; yea (it may be) we may mourne more for it many yeares hence. Alas! why was he smitten but for our sinnes? which blasteth in the verie bud all the hopes of Sions deliverance. The Lord smite the hearts of his Princelie parents; our Royall Sovereigne; of you, the State representative, and the hearts of us all, to lay it to heart, as we should; for if we make not a right use of it, he hath a heavier rod for all and everie one of us; he will never leave smiting, till we smite that which smiteth at his Honour: If we love
 sine

finne better then our first born, he will not only smite *our first born*, (that is our darling, whatsoever it be,) but he will at length consume us.

With heavie hearts, and mournfull eyes, we speake it; The like ominous thing hath not befallen our King and State, since the much like lamentable casting away of the two Sonnes, and one Daughter, of Henry the first; whose ship, by the carelesnes of the shipper, was split upon a rock; where of 150 persons, one onely was saved, by laying hould on the mast, and was brought to Land the next day after.

This losse proved after, the ground of great trouble, to the State; of the demolishing of many faire howses, and noble families, and of the effusion of rivers of blood.

The Popes (or Prelates) Penmen, would make the Kings harshnesse to the Clergie, a speciall cause of this; but our Histories witnesse, that he suffered more of the Hierarchie, than was fitting for a King; witnesse that monstrous proud affront offered him by that tottering Prelate, Rudolph of Canterburie, in forbidding the Kings mariage, with the Duke of Lorains Daughter, because another than he was to joyne them. Yea, further at Barkley, at the Queens coronation, he malapertly asked the King, who sett the Crowne upon his head; The King replied: he remembred not well; neither was it materiall. The Prelate (in a great rage) rould
X x 3 him

him, that whosoever did it, he had done more then could be justified; and therefore (said he) to the King: *You shall either leave off the Crowne, or I shall leave off saying of Masse.* The King, without change of countenance, said no more, but if I have it not by right, doe with it as you please; whereupon he stept toward the King, & began to unty the button, to take the Crowne off the Kings head; but the Nobilitie, and others waxing wrath, at the impudencie of that saucie shaveling, caused him, by crying out on him, to leave off his attempt with shame enough.

Antiquit. at
Britannic.
p. 124.

Is it not a wonder, that Kings & Queens should either affect, or endure such a viperous generation? Some would make us beleeve, that the King (being struck with some panick terrors) repented his rough usage of that surly crew; but we are of that minde, that Kings, Queenes, & others, have greater cause to repent that they either maintaine them, or have any thing to doe with them at all. For so long as they are the unhappie husbandmen of the vineyard, there is not a slip of any good like to grow in it; but either they spoyle it, or the Lord plucketh it up, that it may not be spoyled; witnesse (besides other instances) the present dolefull instance of our loosing the rarest Jewell of his age. As we all desire in the band of duetic, and the bowels of compassion, to condole in soule, with that mournfull King and Queene; so let us all desire the Lord, to put it into their & our hearts, to joyne reformation with humiliation; and that in particular they may hate this Hierarchie, and their infectious Leiturgie, with a perfect hatred, for they shall never prosper by correspondencie with them. As

As for the Kings admirable deliverance, we may say, though the *one hand of the Lord was over him, yet the other was under him*: And we wish his song may be of mercie, and of judgment; and that he may proclaim to all the world, by amendment, that his greatest losse hath proved his greatest gaine.

To make an end of our present Subject. We wish your Honours might prevaile with the Prelates by faire meanes, to cast off that overcharging calling. If they would goe by president that is not wanting: *Gregorie Nazianzen* rejected his calling to stay contention. Here in England *Iohn of Beverley*, Schoolemaister to *Bead* forsooke his Prelacie, for the contention raised by the monkes and others about the Ceremonies, and betooke himself to *Beverley*, where hee preached the word constantlie, till his death, and thus hee became a *Bishop indeed*. If they object that these men forsooke their places occasionallic upon the corruptions of contentious people, & not for the unlawfullnes of their calling: we answer first, that by reason of the Popish Ceremonies, and their tyrannous government, there is now as much mischief & contention, as was then: And who is in the fault, but they that doe, and presse such things, which if they would relinquish, these things should cease. But to answer more directlie, let them take *Hierax*, for a president, without exception. Who forsooke the Prelacie (as *Isidore* witnesseth) meerelic for the *unlawfullnes of the calling*. Which calling was not then come to that height of unlawfullnes by many degrees that now it is: If they will not thus be perswaded, from the practize of
the

Anno 722.

Epist. 223.

Casar.

Hist. 11.

Iust. miracl.

L. 2. c. 29.

the living, we could by relation bring them evidence from the dead. *Atmachus electus Episcopus, &c.* a certain Monke being chosen Bishop, refused the burthen, who after his death (as they say) appeared to his friend speaking to him thus: *si Episcopus fui, &c. periissem*: if I had been a Bishop saith he I had been damned; but if they will not beleve the living word; *if one should rise from the dead they would not beleve him.* We feare they are like *pleuriticke patients* that cannot spitt, whom nothing but *incision* will cure (we meane of their callinges, not of their persons,) to whom we have no quarrell, but wish them better than they either wish to us, or to themselves. One of their desperate *mounte-banks* out of the pulpitt could finde no cure for us, (their supposed enimies) but *pricking in the bladder*: but we have not so *learned Christ*. To conclude, we desire to say no more to your Honours but up & do it: for the Lord hath bidden you. Your priviledges both from divine & humane lawes are both impregnable and irresistible: then give us leave to desire your Honours to doe no more thā *Heaven & Earth, Kings, Church, & States; you & yours* require at your hands. So remēbring yet once more that high Commission & safe conduct of your God, with which in al dutie we conclude: *The Lord thy God will hold thy right hand, saying unto thee, feare not; I will help thee.*

Magnum iter ascendis, sed dat tibi gloria vires.

Non est e terris mollis ad Astra via.

High must you soare, but glory giv's thee wings.

No low attempt a starr-like glorie brings.

F I N I S.

K Inde Reader, be care with the Littrall Faults; want of due points, or accents; and some Sections not well divided; nebr: of we could give you drivers causes.

